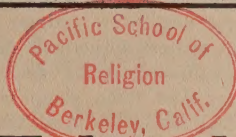


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As We Take the Road

AS this issue of THE AMERICAN FRIEND comes into the hands of Friends, many will be starting from varying distances across the country to the sessions of the Five Years Meeting. If these caravans of Quakers could be utilized to the full in the form of Friendly contacts, we might discover the Five Years Meeting on wheels to be as significant as when in session. It brings to mind again those early Quaker "prophets of the long road," whose deep-flowing convictions carried them into the far reaches of Quaker settlements in a day when travel was far more difficult. We might thoughtfully ask ourselves today, "What is it that draws us together from coast to coast and from across the seas for these days of fellowship?" We should hope that we also are feeling the binding force of great affirmations which we treasure as the imperishables of human life and which we shall *unitedly* seek to enhance and apply for our day.

We may be coming together with the sense of joy in anticipating new friendships and in renewing old ones. Doubtless those are important values that no reports can capture. There is danger that we may come with too much intention of seeing, hearing, and receiving. The sessions cannot be more than the contributions of all Friends in attendance. It is not chiefly a place to "hear" but a fellowship of sharing. If we come together

in the spirit of expectation that God will reveal himself through "me" as well as through others, we may indeed find a room of pentecost where we assemble. All we can now say of these sessions is that they are potential. May the spirit of surrender and expectation characterize us as individuals. If so, we shall find each other upon a higher plane, out of our meetings of worship and sharing. Group thought and action will then be possible—yea, inevitable. We shall see how much the answers for today are not purely individual but collective as well. A rebirth of our sense of responsibility *as Friends* is possible.

But we should come together also with a twinge of pain. War is on in the world again. Thousands of people elsewhere are being needlessly mangled and killed. The international skies are ominous. But worse still is the "war method" of facing human relations. We need the technique of peace. We shall join to some degree the "Fellowship of Pain" and inquire of God and of one another about our responsibility. We may see "an ocean of darkness and death." But, like Fox, we should see "an infinite ocean of light and love. . . . over the ocean of darkness," and prepare ourselves as children of that light. He who is the light of the world, even the indwelling Christ, shall lead us into our service on the paths of peace.—E. T. E.



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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SOCIAL-INDUSTRIAL SECTION OF A. F. S. C. ESTABLISHED

BY HOMER L. MORRIS

In the spring of 1931, when the A. F. S. C. was considering the request of President Hoover to undertake a child-feeding program in the bituminous coal fields, it was recognized that the decision might have far-reaching implications. So weighty was the concern that the right decision might be made that a special adjourned meeting of Committee members was called to give opportunity for thorough investigation and consideration before final decision was reached. The hesitation was not due to a consideration of the immediate request to undertake a program of child-feeding; the real issue involved was much more fundamental, and involved a change in the policy of the Service Committee.

The Service Committee was born in the midst of an international conflict to enable Friends to express their religious convictions in time of war. The little group of representatives of Friends who met in Philadelphia in April, 1917, to try to find their way in a war-torn world, did not imagine that their decisions would lead them to build houses and reconstruct villages in France, to feed hungry children in Germany, to reconstruction work in Poland, to famine relief work in Russia, to student relief and housing projects in Vienna, to resettlement schemes in Serbia, to handle refugee problems in many countries, and to use the establishment of centres of goodwill and understanding in strategic cities of Europe.

When the specific tasks for which the Service Committee was organized were accomplished, there was the feeling among many Friends that the Committee should be given a dignified demise and be satisfied with a task well done. The Committee could be rejuvenated in case another international emergency should arise which affected Friends' peace principles.

The request of President Hoover, therefore, presented another challenge to Friends. Should the peace principles of the Society of Friends be as vitally concerned with industrial conflicts growing out of our industrial life as to international conflict situations? The peace testimony of Friends has been clear and consistent for 250 years. The attempt to apply this philosophy of life to industrial conflicts was much more complicated. It affected our lives much more

intimately. The ultimate solution is difficult to discern. The policies of Friends in the past do not constitute a chart to follow. Friends were not united on the economic issues involved.

It was only natural, therefore, that due deliberation should be given before the Committee decided to plunge itself into the midst of one of the most complicated and difficult industrial conflicts. The Committee had done some relief work in the coal fields and had administered relief in a textile strike in Marion, N. C.; but the invitation to start work in the bituminous coal fields on a large scale was to commit the Service Committee to a program of attempting to apply the peace testimony of the Society to the social and industrial conflicts as it had been applied in previous generations to international conflicts.

Under a sense of deep concern for divine guidance, the Service Committee decided to undertake the task of child-feeding in the bituminous coal fields. It was impossible to foresee all the complications involved or to know where the path might lead. But it was agreed to proceed as the way opened. A Coal Committee was appointed to direct the work; and, during the next two years, the Committee organized and conducted a child-feeding program in 690 schools in 41 counties scattered throughout six states in the bituminous coal areas. More than 100 tons of clothing were distributed to the most needy families.

As the relief agencies of the state and federal governments were organized to take over the responsibilities of direct relief, the Committee turned its attention to the more fundamental problems of the rehabilitation of permanently displaced workers in an industry going through the throes of a major deflation movement.

The Service Committee has never considered itself a relief organization, and did not undertake the work of child-feeding as a relief agency. The Service Committee is interested primarily in fostering a way of life and applying the principles of good will, understanding, brotherhood, and love in conflict areas. A corps of 50 workers scattered throughout the coal areas were exposed to the tragic plight of the more than 2,000,000 people whose lives center around the coal tipples. This experience laid bare the horrors of an industrial conflict in which both good and bad operators were helpless in the exploitation of natural resources in an unregulated industry. They dis-

covered that there were at least 200,000 surplus miners attempting to make a living in an industry going through the process of permanent deflation. They realized that industrial conflicts produce casualties that are just as real as the casualties growing out of international conflicts.

This threw the Service Committee into the vortex of the industrial struggle. Where and how could the problem be attacked in a constructive way?

Many conferences and interviews were held with operators, union leaders, and union officials in attempting to find the way. A carpenter shop for retraining unemployed miners was started in one of the worst coal camps in West Virginia, where it was almost universally accepted that a miner could not and would not do anything but mine coal. That carpenter shop has now developed into the Mountaineer Craftsmen's Co-operative Association. Miners have become skilled cabinet makers, and a few have found a new means of making a living. Sewing and cooking classes were started for the women; nursery schools, for the children; and some families were assisted in getting back onto the land.

The work of the A. F. S. C. helped to focus the attention of the nation upon the terrible conditions existing in the coal industry. Many people in official positions were made conscious of the fact that something must be done to deal permanently with the situation. When the National Industrial Recovery Act was passed, a clause was inserted which provided for the establishment of Subsistence Homesteads. Four of these were eventually organized primarily for unemployed miners.

In the coal area of Eastern Ohio, the Service Committee, in cooperation with the Federal Council of Churches of Christ in America, has placed Stanley and Marie Hamilton and Edwards and Marjory Dickinson as Friendly advisors to explore the possibilities of the John Woolman technique in a conflict situation. The work of the Service Committee in Europe began in relief and physical rehabilitation projects, but the emphasis was soon shifted to reconciliation and spiritual ministration. The experience in the coal fields has followed a similar pattern. It became increasingly clear, however, that this is not an emergency or temporary problem; it is one that requires the best efforts of our generation.

The work of the Home Service Section in its placement program and in its emphasis upon giving a period of voluntary service in lieu of military service, was thrown, also, increasingly into social and industrial problems. The first summer work-camp at the Westmoreland Homesteads, in 1934, when more than 50 young men and women worked and

(Continued on page 430)

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Five Years Meeting of Friends

What it is and How it Came About

ON the eve of another session of the Five Years Meeting of Friends in America, it is well to remind ourselves of the nature and beginnings of this larger body. We therefore take this occasion to repeat some of the things that have been said in the past concerning the background of the Five Years Meeting, and perchance to give fresh perspective of its increasing purpose.

How natural it is for us to become so engrossed with interests immediately about us as to neglect to raise our eyes sufficiently to correct our perspective! As Friends we become absorbed, and properly so, with our local problems. These very problems, however, find their proper focus in the outreach of the church to "others" through the Yearly Meeting and on through the Five Years Meeting. What would we think of an official in position of trust in local or state government who knew nothing of our national government? Or of a teacher of government in school or college who, while giving his students a course on local governments, would fail to go further, having no knowledge of national affairs? Should we not as Friends know the work and organization of the Church as a whole as well as our local part in it? The Five Years Meeting is the appointed channel through which our group of Yearly Meetings expresses unitedly and to the world its degree of concern for making Christ lord of lords and king of kings in the earth. It is the avenue for the normal flow into the world, of the spiritual life experienced individually in the local groups. This spiritual life can grow only by outlet and expansion, in linking it with world service for Christ.

In many respects the expansion of Quakerism in this country has been typically American. A noted historian has said that the American frontier has given the distinctive feature to our national development. This frontier has also played a large part in the development of American Quakerism. Indeed it is all but fascinating to observe how closely the frontier of Quaker settlement has been identified with that of the country as a whole. A brief survey of the establishment of our Yearly Meetings will demonstrate this striking identity.

In the colonial period, five Yearly Meetings were set up along the Atlantic seaboard, beginning with New England in 1661. Following in order were Baltimore in 1672, Philadelphia in 1681, New York in 1695 and North Carolina in 1698. With the exception of New York, which was set up by New England, these meetings were established by local agreement—were self-starters in short.

It was just a century later that the great Quaker migration from the slave State Carolinas to the Old Northwest Territory began. And with that migration was launched our westward movement of settlement. In 1813 Ohio Yearly Meeting was set off by Baltimore, and Indiana by

Ohio, in turn, in 1821. Indiana Yearly Meeting proved a thriving hive, from which four swarms emerged. Western in 1858, which almost immediately became a misnomer in the setting up of Iowa, on farther west, in 1863, with Kansas soon after in 1872. Meantime a northern frontier is noted in the establishment of Canada Yearly Meeting in 1867, the establishing Yearly Meetings being New York and Philadelphia. A slight recessional movement was marked in 1892, when Indiana established Wilmington Yearly Meeting, in southwestern Ohio. Just as in our national expansion, the American frontier jumped from the western plains across the Rocky Mountain area to the Pacific Coast, so did the Quaker frontier. As a result we have Oregon Yearly Meeting set up in 1893 and California in 1895, both by Iowa. Then, in 1908, we have Nebraska, the first and so far only American Yearly Meeting to be established, not by another Yearly Meeting, but by the Five Years Meeting.

Peculiar conditions and difficulties affected the development of American Quakerism. Very important among them was that of geographical isolation. Typical pioneers and frontiersmen that they were, Friends kept pushing westward over a vast expanse of territory. By the third quarter of the nineteenth century, as we have just seen, they were scattered from coast to coast, with a dozen widely separated groups as nuclei known as Yearly Meetings. Apart from that afforded by epistles and visiting ministers, there was comparatively little interchange of ideas among them. There were few common purposes. Friends on the frontier were far from the home base in thought and practice, as well as in distance. They reacted to new conditions and movements around them. Tendencies away from historic Quaker principles became manifest. At best, there was growing danger that American Quakerism would lose its common perspective.

It was in the face of such a situation that the Richmond Conference of 1887 was called, when the Richmond Declaration was drawn up as an expression of the fundamental position of Friends, addressing itself especially to the subject of the ordinances on which Friends had most largely gone astray. So evident were the unifying influences of the Conference that others followed at intervals of five years until 1902. By that time the advantages of co-operative work in closer union had become so marked that the Yearly Meetings took the next step. The Quinquennial Conference was superseded by a continuous, organic relationship—The Five Years Meeting of Friends in America.

Except by way of general statement, we cannot indicate here the achievements which may be credited to the larger body. Not all the hopes of its founders have been realized—far from it. There has been failure as well as

success. Nevertheless, when we pause to contemplate how much the poorer and less effective American Quakerism, as comprehended in our group, would be without it, we are able to realize something of what the Five Years Meeting has meant to us within the first third of the century. Focus and direction have been given to Friendly activities. The strength and efficiency of united, concerted action have been shown as opposed to unrelated and scattered efforts. Many a common service to all has been rendered that would have been impossible otherwise. Through our Boards and Committees, work has been unified in purpose and plan. In time of national emergency, as in 1917, we were prepared to speak as with one voice, the faith by which we live. As a national body, we have been able

to take our place with other national groups in the co-operative work of the Federal Council of Churches. This has given us a strategic position in which to express on important occasions the Friendly viewpoint.

Of more significance than all, however, is the opportunity offered by the Five Years Meeting for the realization of a closer and more dynamic fellowship among Friends. Wherein we have failed to perform the things we aspired to do, it has invariably been a failure in fellowship. The measure of our success in the future will be the self-same measure of our love for each other as seekers together to learn the mind of Christ. In this seeking fellowship may we all be strengthened in the important sessions just before us.

Economic Life and Relationships

Their Bearing Upon the Gospel of the Kingdom

This constitutes the report of the Sub-Commission on Economic Life and Relationships, to be made October 25 at the Five Years Meeting, when a panel discussion of the subject will be had. The report has been written by the Chairman, W. Bruce Hadley, in cooperation with Homer L. Morris, General Chairman of Commission Two on Human Relations.

THE GOSPEL of the Kingdom and the interpretation of it throughout the Christian era makes us know that the mind of Christ for today is concerned deeply with economic life and relationships.

Jesus knew and loved the law and the prophets. Amos, who has been likened among the great prophets to the first and loftiest of a series of mountain ranges, declared the wrath of God over wrong economic relationships. He announced the judgment of God upon a nation whose comfortable classes added to their possessions while the poor were neglected, whose courts of justice failed to give justice to the poor, and in whose economic life hard bargains were struck with the needy.

No one can mistake Jesus' own compassion for physical need, his friendship with despised "lower classes," and his cutting words for the complacent and insensitive. His timeless gospel was concerned with great first principles. The good news of the Kingdom of God contains the certainty that there ought to be and must be a society in which rightness reigns under the will of God. The very way of life for the Christian became organized by the prayer, "Our Father." Thereafter the mind of Christ in his followers has sat in judgment upon every denial of brotherhood in human relationships.

BROTHERHOOD IMPLICIT IN TIMELESS GOSPEL

Christians in every age have felt the necessity of applying the gospel in their own particular economic relationships. The writer of the Epistle of James took a bold attitude on economic questions. "See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts."

When Christianity was very young, the life of fellowship overflowed the barriers of self-interest. There was a remarkable fellowship in the use of worldly goods, Christian hospitality and care for the poor were vital, and the Church felt bound to find work for its members who lacked employment.

The Church Fathers, in their teachings, were in very general agreement in their strict construction of what was Christian with regard to the use of property. Monasticism

in the middle ages gave force to what was believed to be a Christian ideal of renunciation of wealth. For centuries the law of the Church claimed jurisdiction over such economic questions as just price and usury as lying within the region of Christian discipline.

A great number of smaller Christian groups preceding and during the Reformation felt that a spiritual religion led them to preach and practice a high ideal of equality and brotherhood in economic matters. Such groups were the Waldenses, the Friends of God, the Brethren of the Common Life, the Family of Love, the Digger Movement, and the Anabaptists. Many of these sects have been shown to be in the direct spiritual line of succession which preceded the rise of Quakerism.

ECONOMIC TESTIMONIES OF EARLY FRIENDS

The mind of Christ led the first Friends to discover and value the Inner Light in all men—even in the heathen Turk—and convinced them of the brotherhood of man, the Fatherhood of God, and men's mutual obligation of love and service. The equalitarian character of the Inner Light not only led Friends in earlier days into prison reform, care of the insane, a testimony against fighting, and opposition to slavery, but it led them to concern themselves earnestly with economic relationships. The first generation of Friends, through careful oversight in monthly meetings and well-organized central bodies such as the Six Weeks Meeting, the Women's Circle, and the Box Meeting, cared so well for cases of dependency within the Society that a historian of the state of the poor in England in 1797 calls attention to the astonishing fact that there had been no Quakers among those supported at public expense. How costly this was to Friends may be seen when it is remembered that in addition to the expense of this economic fraternity within the Society, Quakers were obliged to contribute to the public poor fund, though they never appealed to these funds for their own members, and in addition suffered extensive confiscation of their property annually because of their refusal to pay the church tithes. Leading Friends recognized that in the dissipation of poverty was a pressing duty of government, and in petitions and pamphlets called upon the government to undertake measures to that end.

The writings and practical experiments of the Quaker, John Bellers (1654-1725), have furnished a body of ideas concerning equitable economic arrangements which have been re-studied with enthusiasm by social idealists generations after his death. John Woolman's passionate devotion to "a perfect redemption from the whole spirit of oppression" was an interpretation of the mind of Christ

which has commended itself to sensitive spirits throughout a much wider Christian fellowship than the Society of Friends.

George Fox's searching preaching did not spare the economic relationship. The preaching and practice of one equitable price in trade "so a child shall trade with you as a man because of the equity," is a well-known characteristic of early Friends. Business was to be carried on "for the good of all" and not for personal gain.

Quakers dominated the iron and steel industry during the Industrial Revolution. Although this kind of economic hierarchy may not commend itself to our generation, and the somewhat arbitrary paternalism of those Quaker firms may seem to be insufficient according to our standards of justice, it is true that much attention was paid to the human obligations arising from the employment of labor. A system of arbitration of disputes between employers and employees, and compulsory contributory insurance against death, sickness, and old age, were to be found in certain firms. Probably the first iron rails which were used in the industry were laid by a Quaker ironmaster to give the men employment when the demand for iron was scarce. Employers refused to take out patents or inventions made by their employees and arranged to have their workmen's inventions patented for them. Many branches of trade were eschewed by Friends because they did not feel them to be consistent with their religious profession. Thomas Clarkson, contemporary historian of eighteenth century Quakerism, did not think a consistent Friend could be a cotton manufacturer under the conditions then existing, when so much of the work was done by poor parish children under very evil conditions.

The principles of Jesus as interpreted and formed into a pattern of Christian ideals by his followers in one age often cannot be retained in this pattern when faced by the conditions and needs of another age. The ideals are testimony, however, to a living power which gave rise to them. We cannot escape responsibility for seeking to let loose that power in our world through a right interpretation of the mind of Christ for our time. The mind of Christ still owns God as the Father of all men; it still feels reverence for all persons as children of God; it still perceives that entrance into the kingdom is conditioned upon right attitudes and right human relations. We have interpreted our loyalty to right in the eyes of God as absolute, "totalitarian," when our participation in war was involved. Can loyalty to right be less exacting in our understanding of right and wrong economic relationships? Does the mind of Christ live in our Society today so that it can meet the vital issues now with concrete pronouncements and practical deeds as it has done with crucial issues in the past?

SOME WRONG CONDITIONS IN OUR TIME

Lazarus, full of sores, lying at the rich man's gate and feeding on the crumbs from his table is an all too terrible reality. In 1929, according to "America's Capacity to Consume," published by the Brookings Institution (page 121), three million families (averaging five persons), living in towns and cities, spent less than one dollar a day for food. Sixty-two percent of the families in our country lived on what the Department of Agriculture defines as a subsistence diet, lacking the milk, fruit, and vegetables that children and adults should have to keep healthy. This situation is intrinsically more wrong than ever before because no reason now exists in nature or in the means of production at hand why there should not be plenty for all.

We see widespread fear and insecurity, pernicious advertising, manipulation for gain in the realm of finance with disastrous results to individual and community well-being, and wage contracts that represent the despotism of master and slave.

Moral laxity of individuals, singly and collectively, in

the use of economic power, we see to be partly responsible for evil conditions. The unchristian willingness of the strong to take advantage of the dire need of the weak, the willingness to get something for nothing, the unchristian philosophy of success as something measured in material terms only, as well as the breakdown of common integrity which has resulted in deceit and theft or their moral equivalents—these moral standards have hastened the downfall of our economic house upon our heads. Friends must never surrender the championship of rugged honesty, moral justice, or the renunciation of exploitation of the weak by the strong on whatever front at whatever level.

GOD WOULD AGAIN SAY, "LET MY PEOPLE GO"

But the conviction grows upon us that the advanced stage of development of our competitive, profit-seeking economy causes evil almost impersonally in itself, destroys human values, squeezes out the moral freedom of persons, and blights the life of goodness among both the privileged and underprivileged alike. Among the immense number of the economically disinherited, members of this commission have personal knowledge of the wreckage of person-sonality caused by fear and sordid living conditions, of children blighted physically and spiritually, of men and women ruined because they are not wanted, and cynical towards religion in the midst of their ruin. This human toll is not willed by malicious persons. It is the result of an order of things which is beyond the power of individual firms to hold in check, or of the individual victims to surmount.

Those who enjoy privilege and power in economic matters, on the other hand, not only are exposed to the age-old corrupting and blinding influence of wealth upon the human soul, but they find themselves powerless to follow such humanitarian inclinations as they may have if they would remain in business. A great philanthropist and Christian business man has abandoned a great coal company which he owned, and with it the employees who had looked to it for a livelihood. Whether or not in his particular case he had the financial strength to do more than he did do for his employees, the fact remains that many hundreds of business enterprises feel they must acquiesce in ruthless policies as the price of remaining in business. Surely the God who spoke to Pharaoh would say again to these conditions, "Let my people go that they may serve me."

We have seen new meaning in John Woolman's conviction that the seeds of war are in the desire for possessions. The competitive struggle for markets, for raw materials, and for new and profitable fields of investment give rise to frictions which lead nations to war. The presence of unemployment and poverty becomes a temptation to find places for men in the armed forces, and a government perplexed and unequal to its economic problems within is tempted to divert attention to supposed enemies without. We have seen even members of the Society of Friends succumb to economic pressure to join the armed forces or to engage in service under military direction. Our peace testimony must extend to an insistence upon a right ordering of our economic life.

HOW HUMAN LIBERTY IS JEOPARDIZED

An unjust social order not only deprives multitudes of men of any real economic liberty, but has in it the seeds of destruction of other forms of human liberty. We have seen the tendency of privileged classes to tighten their hold on privilege by advocating autocratic measures of maintaining it. Such tendencies have been seen in such advocated measures as disfranchising the unemployed, in the violence toward protesting labor groups, and in the drive for legislation which can be used effectively to suppress

criticism and freedom of speech. We have seen the lengths to which other countries have gone in suppressing liberty under pressure of economic desperation.

Racial discrimination and outrage are aggravated by the economic pressure for jobs. Evidence is not wanting that lynching of Negroes has been preceded by sharpened economic conflict between the two races for the few jobs and relief doles available. Even racial brotherhood cannot be advanced far without solving its economic side.

Clearly these conditions are wrong and should not obtain in a rightly ordered society. No better conditions can be brought about until that conviction is first felt deeply. Any comprehension of the economic forces which are warping men, women, and children makes it impossible to accept existing arrangements as good enough, or the best possible in our world. The Christian Church can do no other than condemn the causes which produce these results and commit itself to an unremitting purpose to find a more Christian basis for economic relationships. Unless this will to find the way is born of profound conviction, Christians find themselves upholding and defending things as they are because of inertia and complacency in spite of glaring injustices.

GOALS OF A CHRISTIAN ECONOMIC ORDER

The goals of a Christian economic order should be stated in terms of its effects on human personality. It is not only the individual's right to enjoy privileges in isolation which is to be desired; but also his responsibility for and creative participation in, a friendly and just society. In a right order individuals would at least be able to procure an adequate physical basis for personal development, including sufficient food, clothing, fresh air, sunshine, shelter, and medical aid to insure abundant health. Persons should be able to secure mentally stimulating work free from autocratic domination, and the terror of insecurity, and which puts no severe strain on the practice of brotherhood. They should have access to a broad education and the mental stimulation that comes from travel, contact with art, books, and other cultural objects; constructive leisure, enough private property to learn habits of carefulness and sharing; and the opportunity for development of larger, less selfish, more contributing lives. The individual should be free to flower in these ways but not to injure the life of the community through using persons as means to his ends.

The test of any change in economic arrangements should be: do conditions become more favorable for the more abundant life of men in the Kingdom? Do they make possible the material basis upon which may be built the cultural, intellectual, and religious life which is the essence of a society of mutual service and love?

THE SPHERE OF CHRISTIAN ACTION

Can we find a sphere of Christian action for right economic relationships in our complex social order? Some measure of freedom to obey the will of God is surely possible.

We should stoutly oppose the rushing advance of war and fascism as fates which are not only intensely evil in themselves, but which will render healing of human wrongs immeasurably more difficult.

We must keep an attitude which reflects the mind of Christ toward the disinherited and the bruised. Attitudes are important for Christian health of soul and for the redemption of sore spots in human relations. Ruthlessness, hardness, and indifference are enemies which make their way into our souls disguised with many plausible alibis.

We should watchfully resist with all our power becoming implicated in the exploitation of others through unexamined property relationships, or because exploitation is customary, or because we find it convenient or to our advantage to do so. Rufus Jones has well said that "the

essence of tyranny is to use a person as though he were a tool." The most casual employer of the services of another, or even the housewife employing a maid, may sin here as well as the soulless corporation. George Fox, the younger, offered exhortation which is still in keeping with a Christian regard for persons: "Keep in the Light which is equal, that when ye offer or ask a price. . . it may be in equality; and let that be your rule and not the price of the market."

We should inspect our standards of success. Do we lend our high approval to success measured by financial gain, and is our own life measurably controlled by materialistic ideas of success? Wrong standards of success are chargeable for much that is wrong in economic relationships.

As investors, consumers, employers, and as persons seeking to make a livelihood within the framework of the present order, should thoughtfully inspect the human consequences of all our economic activities, and seek to remain free from opposition and injury to the community.

Self-denial and simplicity of life, application of our minds to the facts and problems of economic relationships, participation in study classes and open forums, participation in cooperative enterprises, group demonstration of Christian motives and purposes in action such as in the opportunities provided through the American Friends Service Committee projects, political action, friendships across economic lines, personal persuasion, and the use of non-violent resistance in social and economic conflict or avenues of individual action open to us.

ONLY A TRANSFORMED SOCIAL ORDER IS RIGHT

While the Church as a whole cannot be committed to any one political program or economic enterprise, it must support a definite social and political philosophy of a Christian character. We should work with individuals and with groups from among the membership of the Church and from outside the Church and give them our cooperation and approval as they seek to work for a better order along political lines or such lines as the organization of cooperatives, or the leadership of economically depressed groups, or agitation for particular reforms and against particular abuses.

Thoughtful persons will feel that a yet further word needs to be said. Surely the mind of Christ is leading us in our day toward the conviction that only a transformed social order can be right—an order in which men live by something better than the rule of self-interest, and in which our vastly increased capacity to produce is held and administered in relation to human need. Beyond all our efforts at salvaging victims and of keeping our own lives as free as possible from practices we see to be evil, we should school our habits of thought and action willingly to accept and actively to seek for such control by the community of economic relationships as will come to the aid of righteousness and effect a greater measure of well-being for the community.

However we may settle the compromise of permitting ourselves to insure the security of ourselves and of our families in the midst of multitudes who can know no security even in the midst of plenty, we are surely rightly led to devote a measurable part of our effort to working for collective security for the entire community.

Sensitive to all the light we have, we must dedicate ourselves to whatever part of the task of securing a Christian economic order that seems most pressing to us. Our innermost feelings, checked and confirmed, inspired and purified, by the mind of the Christian group must guide us in our choice and in our activity. We shall not all see the same path; but as Christian groups and individuals follow their convictions into constructive and creative action, there will develop a more Christian social order.

Christ in the Life of the Church

Report of Indiana Yearly Meeting

THE one hundred and fifteenth annual session of Indiana Yearly Meeting held September 24 to 28, has been concluded so far as actual sessions are concerned. The real and permanent values of the Meeting are just in the formative stages of usefulness and significance. Representatives who have returned to their local Meetings have visioned again the wide horizons of spiritual activity which Christian living commands. New insights have been aroused and stimulated and new areas of need have been revealed. Provincial nearsightedness has been challenged to convert itself into world-wide concern. We have been lifted out of ourselves and have been made aware of the other side of life, both in its human needs and in its Divine promise.

It was a season of harvesting when the fruitage of the past year's cultivation was gathered and examined. The words of Jesus as recorded in the fourth verse of the fifteenth chapter of St. John might easily have been adopted as the spiritual slogan of the sessions: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye expect ye abide in me." This same thought of dependance upon Christ for spiritual sustenance was expressed in a great motto which was conspicuously evident to all who entered the meeting room. "Christ in the life of the Church," were the words which fixed themselves indelibly in our minds. All the fruits we had been able to harvest had come because Christ had been the life in the vine of human effort. All the proposed plans for another year were dependent upon the same indwelling spirit. "He that abideth in me and I in him, the same bringeth forth much fruit." With this promise in mind new enthusiasm was aroused for the work of the coming year.

Under the able leadership of William J. Sayers as Presiding Clerk, with his ready wit and humor that provoked many healthy smiles, a full program of business was transacted. Isadore W. Kirk, New Castle, served efficiently as Recording Clerk with Edith J. Hunt, Charlottesville and Leslie D. Shaffer, Cincinnati as Reading Clerks, and Frank P. Chant, Farmland, as Announcing Clerk. John R. Webb, Richmond, was named Clerk of the Meeting on Ministry and Oversight and Edna Reddick, Greenfield, continued as Recording Clerk of that body.

While the Yearly Meeting was very local in many respects, in the larger sense it was world-wide in its fellowship. The epistles from London, Ger-

many, France, Syria, Palestine, China, and Dublin, brought fresh contacts with Friends abroad. In all the epistles there was a great sense of need expressed and all voiced a clear faith in the power of the one God to assist his children to follow the Light to better ways of effective living. Here was a group of people of different races who had found unity with one another through the life of Christ. The communications from the eleven other Yearly Meetings in the Five Years Meeting, and epistles from other branches of Friends, brought a widening of our interest and a realization of our common cause and purpose.

The presence of visiting Friends from various places made our sense of wider fellowship personal. Mary E. White and Sada Stanley, returned missionaries from Jamaica, were greatly appreciated. A native Jamaica girl, who accompanied them, Adlin Kissoon, contributed to our services with some special music. Vercia Cox, a missionary from China, was present. Leannah Hobson, Emma F. Coffin and Richard Haworth from California were representative of the West Coast. Herman O. and Lura Miles who have recently gone to Pacific College were present one day. Alonzo E. Cloud from Virginia, Norval E. Webb from Western Yearly Meeting, and Avery and Eleanor Weage, recently from Clinton Corners, New York, were greeted by the Meeting. An effort to have all who attended the sessions register was a new innovation and some interesting statistics were compiled by the registrar.

It is nothing new to have 365 days in a year but when you have 365 years represented by four persons in a Yearly Meeting that is news. Four Friends were present one day whose aggregate age totaled exactly that. They were Jehiel Bond and wife of Webster who are 93 and 90 respectively, and George N. Hartley of Fountain City and Amasa Jenkins of Richmond, both of whom are 91 years old. At a later session Minnie Elliott, 95 years old, was recognized.

Youth, too, had its recognition. A group of boys and girls from White's Manual Labor Institute presented a varied and captivating program which revealed their musical ability, and their command of the Scriptures from memory. One boy, Robert Beckham, read the Trustees' report. One of the girls, Marjorie Thompson, told of her dream for White's. The Yearly Meeting designated Thanksgiving week as a special period in which to collect good books to send to the library of White's Institute.

Two young Friends spoke during the

session given over to the report of Earlham College. Orville Johnson and Dorothy Riggan Overman expressed in enthusiastic terms their conception of Quaker education at Earlham and what it had meant to them. All who heard them were made to feel that such wholesome attitudes toward life and the future were the best tributes that could be given the College in its splendid program of education. Young Friends were conspicuously absent from the sessions generally because of their school engagements but they were represented in good numbers at the Young Friends banquet and for their special program, when a wholesome heart-to-heart address was given by Edmund T. Albertson.

The needs of a distressed world were graphically presented by the Peace, Service and Missionary committees. A sincere concern over international unrest was voiced in the epistles and was seriously considered. "The virtual denial of God in the modern world," as stated in the London Epistle, calls forth a concern "for the right ordering of the whole of our common life." All were made to understand anew that "the roots of war go deep into our national life." With this realization, the Friends Service Committee, through Milton H. Hadley of Chicago as spokesman, encouraged greater education for Peace through the Institutes on International Relations. Nine institutes have been conducted this past summer with about two thousand attending. President Wm. C. Dennis, speaking for the Peace Committee, reviewed the situation abroad and pointed out that "peace is now a matter of practical politics."

The Missionary Committee reviewed its significant efforts to spread the Christian message of love and brotherhood and positive expression of Christian conviction. A. Ward Applegate of Wilmington, Ohio, speaking on the subject, "Construction Engineers," raised the question, "Who will build the world anew?" He convinced us that it was the task of missionary-minded men and women. When we become realists who see "both the good and evil, but realize the good as being more powerful," so that we make use of all our possibilities as actualities, we shall be fitted to build this new world. Marianna Brown of Carmel, Indiana, presented the principal missionary talk at the special luncheon meeting. Amy Marvel was again elected as president of the Missionary Union.

If you find it difficult to present convincing information about the liquor situation you should follow the example of the Temperance Committee, which pre-

sented the material in dramatic form. A play, "The Deciding Vote of Senator North," was strikingly presented in which a group of Muncie Friends participated, with Mr. L. E. York, Superintendent of the Indiana Anti-Saloon League, taking the leading part. It was a suggestive demonstration of the vast possibilities of the dramatic in presenting educational material for Missionary, Peace and Temperance programs.

Under the supervision of the Committee on Religious Education, Edgar H. Stranahan presented in graphic style the material for the New Leadership Training courses. Emphasis was made of the fact that the new material is better adapted to the layman's use than the former courses. About one hundred certificates were awarded to those who had earned credits in the Leadership Training courses.

The report of the State of Society was encouraging, and wholesome conditions were reported by most of the meetings. If the statistical report may be used as a barometer of the Yearly Meeting, there is reason to be hopeful. Gertrude Small the Statistical Secretary, reported a final tabulation showing a gain of one hundred in active membership. Only fifty percent of the membership attends Sunday School. The Executive Committee was granted an increase in finances and was instructed to carry out its proposed program of field conferences. A fine spirit of cooperative fellowship has been shown throughout the year and its continuance is desired.

Throughout the days of heavy business schedules, the need for inspiration through meditation and worship was not obscured. The devotional half-hours led by Frank Chant, James Furbay, Russell Burkett and Marie Cassell brought new courage, faith, power and vision. The meetings for worship in the evenings were also beneficial. Frank Guyatt presented a "Pattern for Service." Homer Biddlecum reminded us of our place in the Christian body of which Christ is the head. Wilbur Allen, a Lutheran minister, spoke of Christ in the life of the church. The periods of silence in which all sought the leadership of the spirit were strengthening. On Sunday, large audiences heard forceful, inspiring messages given by A. Ward Applegate in the morning and by Charles M. Woodman in the afternoon.

These words of Whittier adequately express the sense of our deliberations: We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,

SIXTH INTERNATIONAL CONFERENCE

BY EMMA CADBURY

On the afternoon of September 6, delegates to the International Conference gathered for tea at the Quaker Centre in Paris as guests of the French Friends. Tables were laid in the meeting room and the guests were served with generous hospitality by the French hosts. A large auto-bus carried the delegates after the tea to Chateau de Bures, which is somewhat beyond St. Germain de Laye. Another auto-bus followed with a group of English Friends who arrived by a later train. The first meal was served that evening in the common dining room at the Chateau and the delegates were assigned their sleeping quarters. The Conference opened with a meeting for worship the next morning and closed with another meeting for worship on Monday evening. There were three conference sessions on Saturday and two on each of the following days.

It was a great privilege to attend the Conference and to meet again so many Friends. The United States was represented only by Mahlon and Vivian Harvey, David Elkinton, by my nephew, John W. Cadbury, and myself. We were very sorry that Alfred Garrett was prevented by illness from coming. Carl Heath asked me to substitute for brother Henry on the International Committee. This gave me an opportunity to share in the consultation and concern for the carrying on of the World Conference in 1937.

The Conference itself spent a good deal of time dealing with the subjects brought up in Marius Grout's paper of last year, viz.: the foundation of our inner experience and the service of the spirit. In the memoranda prepared for this year's Conference, special stress was laid upon the place of Christ in the foundation of our inner experience.

We were naturally very much under the shadow of the important negotiations going on in Geneva, but the committee felt that it was not desirable for the Conference to deal with the international situation from the political side. At the afternoon session on the last day, this

Pure living, tenderness to human needs,
Reverence and trust, and prayer for light
to see

The Master's footprints in our daily
ways?

No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded
praise—

A life that stands as all true lives have
stood,

Firm-rooted in the faith that God is good.

LESLIE D. SHAFFER.

subject was taken up, but with special emphasis on the spiritual contribution that Friends might be able to make.

Another interesting subject that came up during the Conference was that of the attitude of Friends toward military service. One of the Friends from Prague and another from Germany spoke of the attitude of Friends in those two countries, and David Elkinton spoke of the allied problems which are being met by young American Friends, while other Friends spoke of the efforts for peace in their respective countries.

At the close of the Conference a business session was held. It was said that it is the object of these International Conferences to build up an international life of the Society of Friends by bringing together representatives of the various groups with their different backgrounds and viewpoints. It is not the object to discuss questions to an end and pass carefully worded resolutions. They are Conferences within the Society of Friends and opportunities for us to tell each other of our problems and difficulties and to help and inspire each other with the kind of thinking and feeling that have come to us in the experience of life. The Society of Friends is a free society and we do not desire to bind each other by formal resolutions. It is the function of Friends to bring to the world an integral conception of life and to see the world situation from the spiritual background. It is our task to match our service and life with our vision and our words.

The French Friends were in a majority, and, of course, it is likely to happen that there is a majority of attenders of the country in which the Conference is held. Great Britain only slightly exceeded its quota of twelve; and the United States, Germany, Austria, Holland, Ireland, Italy, and Czecho-Slovakia were also represented. Robert Thornton Smith, of the English delegation, is the head of the large boys' school in Madagascar and therefore represented this far-away body of Friends.

Chateau de Bures was a most comfortable and delightful place for the Conference. It is used for a progressive boys' school and was well equipped for the Conference needs; and the large and beautiful park helped to give us a sense of room and space. The distance from the distractions of the city certainly helped to make our Conference a time for quiet exchange of views without sense of hurry or pressure. Also, the fact that we were all living together and having our meals in common added greatly to the opportunity for understanding each other personally and for fostering friendship.

Vienna, September 19, 1935.

DELEGATES APPOINTED TO FIVE YEARS MEETING

For the information of Friends who will not be in attendance, and as a handy directory for those who will be present at the sessions, October 22 to 28, we present the names of delegates appointed by the constituent Yearly Meetings. As a basis of apportionment, each Yearly Meeting is entitled to send five delegates, and an additional delegate for every one thousand members or fraction thereof greater than five hundred*.

BALTIMORE

J. Hoge Ricks Margaret T. Carey
Lindley D. Clark Edith W. S. Silver
Mary M. White Howard M. Hoge

Alternates:

Joseph L. Hare Jesse A. Stanfield
Vernon L. Brown Elizabeth H. Wilson
R. Ernest Neave D. Elton Trueblood

CALIFORNIA

Frank W. Dell W. O. Mendenhall
R. Ernest Lamb Edwin McGrew
Paul Younger H. A. Hinshaw
Fred Schroeder Thomas W. Bewley
Anna Dozier Blaine G. Bronner

Alternates:

Minnie Cosand Albert E. Stuart
Joseph Reece J. Parker Cosand
D. R. Marling W. O. Trueblood
J. S. Sorenson Frank P. Green
Tyler Coburn

CANADA

Ella R. Firth Edith C. Bowerman
Arthur G. Dorland G. Raymond Booth
Lavina H. Dorland

Alternates:

(Delegates given power to appoint)

INDIANA

Charles E. Hiatt Herbert R. Pearson
Howard W. Cope Walter C. Woodward
Claude Haskett Edgar H. Stranahan
Alvin E. Wildman Charles W. Swander
Frank J. Long J. Rufus Hinshaw
Charles E. Carey Murray S. Kenworthy
Harry Krieder Charles M. Woodman
Milo E. Ratliff William C. Dennis
Adam Flatter Charles W. Sweet
Odessa P. Rayle William J. Sayers
James R. Furbay

Alternates:

R. Aaron Napier Harold Barnes
George W. Bird Ancil E. Ratliff
Laura Fetters Fred E. Smith

IOWA

Roscoe C. Coffin Frederic E. Carter
John H. Hadley L. Willard Reynolds

Blanche Conover
Lorena Briggs
DeWitt Foster
J. Walter Eves
Richard R. Newby

Alternates:

H. Millard Jones H. Randolph Pyle
Carl D. Byrd Frank Conover
Anna Smith Charles D. Wood
W. E. Berry Orval Dillon
Guy Hunting Alvin Hoskins
Anna Alberty Glenwood L. Stanley
Clyde Coffin

KANSAS

Frank C. Brown L. Herbert Reynolds
E. I. Haworth Fred R. Newkirk
(Full delegation not appointed)

Alternates:

Lance B. Brady Charles O. Whitely
Clinton L. Nellis Everett H. Craven
Oscar Battin

NEBRASKA

Aaron McKinney M. Herbert Watson
Norman E. Young Lauren A. Phinney
Walter H. Wilson Caspar W. Hanson
Ora W. Carrell

Alternates:

Elsie R. Marvin Frank Woodward
Ava C. Maris Daniel A. Niefert
Walter R. Ellis Elvira J. Smith
Jennie Grieve Martin Williamson

NEW ENGLAND

Rufus M. Jones Lindley M. Binford
Lyra T. Wolkins L. Ralston Thomas
James A. Coney Harold N. Tollefson
Robert E. Owen Frances E. Wheeler

Alternates:

Charles H. White Helen T. Gifford
Harvey Jones Mary Paige Ware

NEW YORK

David F. Lane L. Hollingsworth Wood
Eleanor W. Taber Addison M. Varney
George H. Wood Howard E. Kershner
William E. Simkin Wilbur W. Kamp
Howard L. Carey

Alternates:

Ruth E. Craig William J. Reagan
Edward Thomas George E. Badgley
Henry M. Vore Carolena M. Wood
Thomas H. Haines B. Russell Branson
Jennie C. Callister

NORTH CAROLINA

Clara I. Cox Samuel L. Haworth
Elbert D. Newlin Murray C. Johnson
Tom A. Sykes Lewis W. McFarland
Byron Haworth Rosa N. Edgerton
Milo S. Hinckle Cora Lee Gardner
Hope Hubbard Clifton C. Pearson
Clyde A. Milner Bertha V. Smith
D. Virgil Pike J. Waldo Woody

Alternates:

Alice Dixon Calvin Gregory
John T. Lane Herman Parker
Mary M. Petty Lela W. Welch
Joseph D. Cox Alice Paige White

WESTERN

Alvin T. Coate Homer J. Coppock
John Compton Lyman G. Cosand
Leslie Bond William B. Lindley
Sumner A. Mills Albert L. Copeland
Lee M. Guyer Ella McConnell
Agnes L. Day Simon N. Hester
Russell Rees O. Herschel Folger
Burnie Cook Frank Johnson
John R. Walter Dr. B. F. Andrews

Alternates:

Milton H. Hadley Miriam E. Cosand
Lewis E. Stout Lewis E. Thomas
Ruth Newlin Frank V. Stafford
Elmer H. Brown

WILMINGTON

Isaac T. Johnson A. Ward Applegate
Wendell G. Farr Bernice Hartman
Walter L. Collins J. Gurney Terrell
Elizabeth Beals DeElla Newlin
Burritt M. Hiatt Hattie G. Jay

Alternates:

Oliver R. McCoy Caroline Farquhar
Mary H. Terrell Bertha D. Blackburn
Edith Haines William Gallimore
Mabel Haworth Ruth K. Peterson
Orville Hunt Fred L. McMillin

FRATERNAL DELEGATES

LONDON

Catherine E. Marsh William F. Nicholson
Francis L. P. Sturge E. Marion Nicholson
Edith M. R. Sturge Karlin C. Johnson
Eileen M. Theobald Mowbray Thompson

DUBLIN

Isaac Swain John Henry Sinton
Dorothy M. Sinton

SYRIA AND PALESTINE

Nasri Khatlar Katherine L. Haviland

CUBA

Henry D. Cox Dr. R. M. Agramonte
Dr. M. A. Tamayo Dr. Francisco Gonzalez

JAMAICA

Sada F. Stanley Mary E. White
Allan A. Jacobs Adlin Kissoon
Lenworth M. Jacobs

PHILADELPHIA

J. Henry Bartlett James W. Edgerton
Jane W. Bartlett Walter W. Haviland
Lillian Edgerton J. Passmore Elkinton
Paul J. Furnas Caroline L. Nicholson
Olive R. Haviland David G. Yarnall
Naomi B. Kelsey Florence P. Yarnall
Robert H. Maris Eleanor Cadbury
James G. Vail Richard H. Rhoads
Ruth R. Vail Joseph E. Platt
Joseph Stokes Agnes L. Tierney
Mary Emlin Stokes

*The printers have rearranged order of names according to space requirements.

COMMISSION PERSONNEL FOR REFERENCE

This year the sessions of the Five Years Meeting hinges largely upon the work of the Commissions appointed last Spring by the Committee on Arrangements, or Program Committee as it is commonly known. As the various reports are presented as a basis of discussion, Friends will naturally wish to know the personnel behind them. We therefore republish the Commission list, with such changes as have been made in the intervening months.

COMMISSION ONE

Meeting Leadership and Evangelism—Willard O. Trueblood, Whittier, California, General Chairman.

SECTION 1. *Meeting Leadership*

David E. Henley, Whittier, Chairman.
Alex. C. Purdy, Hartford S., Conn.
John D. Mills, Friends U., Kansas.
Burritt M. Hiatt, Wilmington, Ohio.
L. Herbert Reynolds, Argonia, Kans.
Albert L. Copeland, Mooresville, Ind.
Samuel L. Haworth, Guilford, N. C.
O. Herschel Folger, Indianapolis.
David W. Day, Greensburg, Pa.

SECTION 2. *Evangelism*

Milton H. Hadley, Chicago, Chairman.
Tom A. Sykes, High Point, N. C.
B. Russell Branson, Clintondale, N. Y.
Jesse A. Stanfield, Ivor, Va.
A. Edward Kelsey, Amesbury, Mass.
James A. Coney, Methuen, Mass.
Richard R. Newby, Des Moines, Iowa.
Frank Davies, Wichita, Kans.
Percy M. Thomas, Des Moines, Iowa.

COMMISSION TWO

Human Relations—Homer L. Morris, Philadelphia, Pennsylvania, General Chairman.

SECTION 1. *The Individual and the State*

Phillips Bradley, Amherst Col., Mass., and Elbert Russell, Durham, N. C., Chairmen.
Robert W. Balderston, Chicago, Ill.
H. Randolph Pyle, Wm. Penn College, Oskaloosa, Iowa.
Wilbur K. Thomas, Lansdowne, Pa.
Anna Jane Michener, Wichita, Kans.
W. Perry Kissick, Earlham Col., Ind.
Wilbur W. Kamp, Poughkeepsie, N. Y.
George R. Taylor, Amherst College, Massachusetts.

SECTION 2. *Economic Life and Relationships*

W. Bruce Hadley, Baltimore, Md., Chairman.
Garfield V. Cox, Chicago Univ., Ill.
William Simkin, Morgantown, W. Va.
Betty Linton Snyder, New York.
B. Willis Beede, Whittier, Calif.
Alvin T. Coate, Indianapolis, Ind.
Paul M. Reid, New York, N. Y.

H. Linneus McCracken, Baton Rouge, Louisiana.

Paul H. Douglas, Chicago Univ., Ill.
W. Glenn Roberts, Brooklyn, N. Y.
Walter L. Collins, Wilmington College, Wilmington, Ohio.

SECTION 3. *International Relations and Peace*

W. A. Young, Friends Univ., Wichita, and E. Raymond Wilson, Chairmen.
William E. Berry, Wm. Penn College, Oskaloosa, Iowa.
Sina H. Stanton, Bethesda, Md.
Gilbert Bowles, Tokyo, Japan.
Carolena M. Wood, Mt. Kisco, N. Y.
Arthur G. Dorland, London, Ontario.
Elizabeth L. Coale, Indianapolis, Ind.

SECTION 4. *Liquor and Narcotics*

G. Raymond Booth, Toronto, Ontario, Chairman.
Herman O. Miles, Newberg, Oregon.
John H. Ferguson, State College, Pa.
Frances R. Doak, Raleigh, N. C.
John Compton, Carmel, Indiana.
Dora B. Clark, Sandy Spring, Md.
Dr. R. Bryan Michener, Kisumu, Kenya Colony, East Africa.

SECTION 5. *Crime and Punishment*

Judge J. Hoge Ricks, Richmond, Virginia, Chairman.
Charles A. McGonagle, Wabash, Ind.
William Prideaux, Brunswick, Maine.
Phyllis Cosand, Richmond, Ind.
Herbert L. Huffman, Guilford College, North Carolina.
William J. Sayers, Richmond, Ind.
Mary E. Way, Clarion, Iowa.
Robert G. Gronewald, Iowa City, Ia.

SECTION 6. *Race Attitudes and Relations*

Edna W. Morris, Pendle Hill, Wallingford, Pennsylvania, Chairman.
F. Raymond Jenkins, Hampton Institute, Virginia.

A SECOND APPEAL FOR VISITATION

Apparently there will be a goodly number of Friends on their trek to the Five Years Meeting sessions who will take time to visit Friends and their meetings, particularly on Sunday, October 20. This is the "Five Years Meeting on wheels." From California, Canada, New England, North Carolina, and points in between, there will be a few Friends planning to stop along the line for this purpose. This is cheering. Only once in five years is it possible to schedule Friends in numbers for this purpose. The majority are reporting, however, that they are too pressed for time to make visitation possible. We hope that those who are doubtful may yet make a serious attempt to use this rare opportunity of spreading more widely our Friendly acquaintance and consciousness.

Thomas E. Jones, Fisk Univ., Tenn.
Ruthanna M. Simms, Richmond, Ind.
Mildred Kearns, Shelbyville, Ind.
Clara I. Cox, High Point, N. C.
L. Hollingsworth Wood, New York.
Margaret T. Carey, Baltimore, Md.

COMMISSION THREE

Christian Education—Homer J. Coppock, Chicago, Ill., General Chairman.

SECTION 1. *Our Schools and Colleges*

J. Herschel Coffin, Whittier College, Whittier, Calif., Chairman.
Ernest A. Wildman, Earlham College, Indiana.
William J. Reagan, Oakwood School, Poughkeepsie, New York.
A. Willard Jones, Westtown School, Westtown, Pennsylvania.
Raymond Binford, Guilford College, North Carolina.
M. H. Watson, Neb. Central College, Central City, Nebraska.

SECTION 2. *The Church and Its Departments*

Charles M. Woodman, Richmond, Indiana, Chairman.
Lyra T. Wolkins, Newton Highlands, Massachusetts.
Mabel Roberts, Whittier, California.
Laurence Hadley, Purdue Univ., Ind.
Edgar H. Stranahan, Marion, Ind.
Wendell G. Farr, Wilmington College, Ohio.
S. Emily Parker, Richmond, Indiana.

COMMISSION FOUR

Missions and World Service—Errol T. Elliott, Richmond, Ind., General Chairman.

SECTION 1. *Missions*

George H. Wood, Gasport, New York, Chairman.
Sylvester Jones, Chicago, Illinois.
Rufus M. Jones, Haverford, Pa.
Charles O. Whitely, Wichita, Kans.
W. Irving Kelsey, Whittier, Calif.
Howard W. Cope, Muncie, Indiana.
Moses Bailey, Hartford Sem., Conn.
Faith Austin Terrell, New Vienna, Ohio.
Jennie C. Callister, Brooklyn, N. Y.
Merle L. Davis, Richmond, Indiana.

SECTION 2. *Service and World Fellowship*

Murray S. Kenworthy, Amboy, Indiana, Chairman.
Clarence E. Pickett, Philadelphia.
A. Ward Applegate, Wilmington, Ohio.
Helen T. Binford, Guilford Col., N. C.
Sumner A. Mills, Indianapolis, Ind.
Arthur M. Charles, Earlham College, Indiana.
L. Willard Reynolds, West Branch, Iowa.
Fred Haslam, Toronto, Ontario.
Millard S. Markle, Earlham College, Indiana.

ANNUAL PACIFIC COAST CONFERENCE

The Fourth Annual Conference of the Pacific Coast Association of Friends, recently held at Mills College, California, brought together about one hundred Friends from widely separated areas extending from about eight hundred miles north of the meeting place to five hundred miles south of it. With this Association three geographical groups are loosely affiliated. One is in Oregon and Washington and known as the Willamette Valley Friends Association which meets every six weeks; another is in the Bay Region near San Francisco and consists of the three independent meetings of Berkeley, Palo Alto and San Jose, and the third is in the south and consists of an independent meeting at Riverside and two meetings in Pasadena, one belonging to the Iowa Conservative body and the other to the General Conference. In addition to these groups there are also affiliated a number of scattered persons. Some of these have been Friends but have joined other religious denominations because they do not live near any regularly held Friends meeting.

The conference, extending from Friday afternoon to Sunday afternoon, took place in one of the residential halls of Mills College where the delegates slept, ate their meals and held their meetings. The program consisted of an assigned subject for each session, with one or two Friends appointed to open the discussion.

After a meeting for worship, the first session opened with reports of the activities of the eight organized groups represented. Howard Brinton was appointed Clerk and Mary Wildman, Recording Clerk.

The evening discussion on "The Principles of the Society of Friends" was opened by Howard Brinton and Robert Starkey. Robert Starkey expressed the belief that Friends were meeting the problems of the present with more optimism and confidence than other religious groups.

Saturday morning's session began with a carefully prepared paper by William Lawrence of Corvallis, Oregon, dealing with independent groups. As a result of the subsequent deliberations, a minute was adopted in which it was declared that our Association will welcome into membership all individuals and groups who desire affiliation with it, irrespective of other religious affiliations; that membership in the Society of Friends cannot be obtained by joining this or any other such Association; that the basis of membership in the Society is the regularly organized monthly meeting, and that all members of such meetings, whether independent or not, are recognized as Friends.

This was followed by a discussion of the part that Friends should play in the three

International Institutes on the Pacific Coast sponsored by the American Friends Service Committee. Lydia Michener of Pasadena, Secretary of the Whittier Institute, Paul Elliott of Newberg, Oregon, Secretary of the Reed College Institute, and Joseph Conard, A. F. S. C. Field Secretary for this area, described the ideals and accomplishments of the Institutes.

The afternoon and evening sessions were devoted to a consideration of the "Spiritual Basis of the Social Testimonies of Friends." Robert Dann of Corvallis, Oregon, opened the discussion by showing that the connection between our social and other testimonies results from the Quaker insistence on harmony and unity in life. Peter Guldbrandsen spoke on the dangers arising out of yellow journalism and American fascism. William James advocated close cooperation with those sharing our beliefs. Nick Solomon described the Service Camp at Westmoreland, Pennsylvania, and others spoke on similar attempts to unite theory and practice.

The sessions on Sunday were partly devoted to items of business such as the report of the epistle committee and other committees. Minutes were granted travelling Friends, a letter sent to the President, and various resolutions passed. Dr. Norman Coleman of Reed College, Oregon, gave an illuminating analysis of the causes of international hatred and violence. Modern industrial nations, he said, must have access to raw materials and sources of mechanical power. When deprived of these they will resort to

FOR COMMON THINGS!

I thank Thee, Lord, for common things,
For hummingbirds on fairy wings,
For fleecy clouds and sunset glow,
Towering mountains capped with snow,
For songs the merry robin sings,
I thank Thee, Lord, for common things.

I thank Thee for the evening breeze
That whispers softly 'mong the trees,
And for the crickets cheery chirp
As dreamily I sit and work,
Or as the hammock lightly swings—
I thank Thee for the common things.

I thank Thee for the soft moonlight,
That streams across my bed at night,
And mingles with my fondest dreams,
I thank Thee for her silvery beams.
I thank Thee for the rainbow too,
Arching the sky in softest hue.

I thank Thee, Lord, for balmy air
Mingled with sweetest perfume rare
Of garden flowers, or clover fields
That willingly their odor yields.
Thousands of blessings each day brings
Yet we just call them common things.

MINTA V. SCHMOE.

Newberg, Oregon.

force. The possessing nations must prepare for the sacrifices and obligations of peace which are less real than those of war.

The concluding address was delivered by Augustus T. Murray of Palo Alto, who spoke of the true basis of worship. The Quaker conception, he showed, while making extraordinary demands on the individual, enriches the whole being of the worshipper by direct contact with God himself. "No one," he said, "who has ever felt the experience in its fullness can have failed to be impressed with the solemnity of a silence in which inward and outward sounds are hushed and all in the group are fused into one mood of expecting waiting." Following this impressive address, the conference, after a season of solemn, silent waiting, adjourned.

HOWARD H. BRINTON.

GEORGE SCHOOL OPENS AUSPICIOUSLY

George School, now in its forty-third year of service as a Quaker secondary school, opened this Fall with an enrollment of three hundred and fifty-eight, a substantial increase over that of last year. Thirty-six per cent of the student body is participating in the experiment conducted at the School in connection with the eight-year study of secondary school curriculums being made by the Progressive Education Association. Students so enrolled are divided into groups, each of which emphasizes some special phase of learning such as: languages and mathematics; contemporary civilization; natural sciences; or the prerequisites of useful citizenship.

Eleven persons have been added to the staff of the School. Among these are: Elizabeth Peacock, a graduate of Earlham College of the class of '33, teacher of English and Dramatics; Mary E. Gaunt, George School, '29, Earlham, '33, secretary in the Principal's office; and John Parker, Earlham, '35, interne in mathematics.

One of the speakers heard at the opening conference of the school year by members of the faculty and the committee and their husbands and wives was Wilhelm Hubben, a German Friend who has been teaching at George School and who has been made Director of Religious Interests there. In his talk on "Religious Education at George School," he gave an illuminating and inspiring account of his religious and educational philosophy.

George Walton, Principal, and his wife, Emily, sailed on October 3 to be present at the adjourned session of London Yearly Meeting which is being held for the consideration of the whole purpose of Friends' education in England and the possible reorganization of its boarding school system.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

PHYLLIS COSAND IS APPOINTED A. F. S. C. INTERNE

One of the first Young Friends' pages told of the 1935 project Board of Young Friends Activities. At last the final plans are ready to be announced. Lest there be any Young Friends who may not recall the project, a bit of a review may not be out of place. At the Board Meeting last December the concern was expressed that Young Friends generally needed to become more informed of the work of the Society of Friends; needed to understand that this work, whether of the Mission Board, Indian Committee, or American Friends Service Committee, was not the concern of one Board or Committee alone, but the expression of the life and thought of Friends, and as such should be the concern of all.

Serious consideration was given to the ways in which the Board of Young Friends Activities might help to develop interest in this work. The first opportunity came in an offer made by the American Friends Service Committee which suggested the cooperation of the Service Committee and the Young Friends Board in granting a year's internship with the A. F. S. C. in its various fields of activity. A Committee composed of the Executive Secretary of the B. Y. F. A., Mary Reynolds, North Carolina, and Charles Thomas, Iowa, was named. Each Yearly Meeting was to name two young Friends as candidates for the internship. After all the Yearly Meetings who wished to name candidates had sent their suggestions in, the final choice was to be left to the Committee, in consultation with the Service Committee through Clarence Pickett. However, the hope was that all this was to be more than an opportunity for one or two young Friends to share first-hand in a work that so expresses the Friendly spirit. It was to be an educational project for all young Friends, who through their interest in their representative might become more intelligent in regard to the work of the Service Committee.

With that hope in mind a play, "The Magic Star," which in its various episodes portrays the work of the Service Committee, was prepared by the B. Y. F. A. The aim was to have this play given in as many local meetings as possible for two purposes: one, to picture something of the work being done; and

two, to help finance the project by a free will offering to be made at the time of presentation.

It may seem to some that we have been slow in developing plans laid in December, but we have been anxious to plan wisely and well. Now we are ready with final announcements. A few Yearly Meetings felt they were not ready to name any representatives. From the list of candidates sent to us, a splendid list making the final decision difficult, Phyllis Cosand, Indiana Yearly Meeting, was chosen as the Interne representing the Board of Young Friends Activities for 1935-36. Phyllis Cosand is a graduate of Westtown, 1930; Earlham College, 1934; a graduate student at the University of Chicago School of Social Service Administration, 1934-35. She has spent three summers with the Home Service Section at Mt. Pleasant Indian School, Michigan, Northeast Neighborhood House, Minneapolis, and the Indiana School for Girls. She is a member of the Central Committee of the American Young Friends Fellowship and on the Crime and Punishment Commission of the coming Five Years Meeting. She has been of invaluable aid in the Young Friends office this Autumn in the extra work involved in arranging for Young Friends and the Five Years Meeting.

Phyllis will have charge of the A. F. S. C. exhibit at the Five Years Meeting, after which she will go to Philadelphia



to work with the Home Service Section through November and December. She has been granted a scholarship for the winter term at Pendle Hill, which has as a new feature of this year's program the correlation of the facilities of Pendle Hill and the A. F. S. C. in the study and practice of the discipline of Christian Pacifism. She will return to the office for the remaining Spring months and work directly with the Peace Section in helping set up the Institutes of International Relations. The summer will be spent in one of the Friends Service Camps. While in Philadelphia the plan is that she will live and do some work in one of the Settlements.

Thoughtful study of these plans will show that the project as outlined includes experiences of primary interest to Young Friends. The combination of thought and practice of the Friendly Way is an emphasis we should like to encourage. But Phyllis Cosand goes not only for the personal experience she will gain nor yet for the personal contribution she will undoubtedly render, but as *your* representative. Both she and our Board will make use of every available opportunity to share the experiences evolving from this project with Young Friends in every part of the Five Years Meeting. Call this page and her picture to the attention of your group. Write and ask her any questions about the Service Committee Work you or your group may have. Consider her your real living link with the Service Committee.

As way opens we hope to discover or create ways of sharing in other phases of Friendly Service. Later, articles will call to our attention young Friends who are in distant lands representing the American Friends Board of Missions. The Bryan and Edith Michener project sponsored by Young Friends in 1930, to which young Friends responded to the sum of about \$500, is one illustration of the interest young Friends have manifested in this work.

This year our project turns toward the type of Friendly Service rendered by the American Friends Service Committee. How much it will mean to young Friends depends as much upon you as upon your representative.



A MATTER OF TASTE!

"The troops were eager to press forward, but officers were cautious lest a too fast advance result in an unnecessary loss of lives."

"Seeking to protect Americans, the United States has furnished the Italian Government with data concerning American establishments there in the hope that an invading aerial army might not drop bombs on property protected by the

(Continued on page 434)

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

AN ANSWER TO SOME QUERIES BY CONCERNED FRIEND

Editor, THE AMERICAN FRIEND:

I read in THE AMERICAN FRIEND a great deal about the Five Years Meeting and the bringing together in Richmond, Indiana, of Friends from the American Yearly Meetings for various purposes which you try to suggest as part of "The Mind of Christ for Today as Interpreted by Friends." It will cost money and take time and energy to bring these Friends together for a week.

In addition, I read about a proposed World Conference of Friends to be held in 1937 somewhere near Philadelphia, with Friends from all parts of the world. Why are both conferences necessary? Are not Friends numerically stronger in the United States and Great Britain than anywhere else, and does not the mere fact of numbers actually control the policies and thinking of the Quaker group? Do these outlying adherents to the Quakers know anything about it except what we tell them, and can anybody understand Quakers who is not a born Friend?

I may be a very unenlightened observer in your opinion but I would like some help for myself and others like me who are having a hard time to get along these days with taxes and school bills, not to mention clothes and food for a family.

CONCERNED FRIEND.

Editor, THE AMERICAN FRIEND:

Thanks for letting me see the letter from "Concerned Friend," who realizes something of the amount of energy it takes to bring these conferences of Friends together. I am personally very conscious of the draft upon my time and energy made by Monthly and Quarterly Meetings, committee meetings, and by other opportunities for obtaining a group consciousness of what ought to be done. But is it not worth while, as the Discipline says, "to attend meetings for worship and discipline and observe the hour promptly?"

We read the Queries in our meetings for the purpose of holding up suggestions of an ideal life before our members and we ask them to take into the high court of conscience, their own consciences, the answering of these Queries; and I have never yet seen a meeting in which they are seriously read and considered which has not been tendered, and in spirit helped and elevated by the exercise. The contemplation of this ideal life

seems to give us a perspective upon our own lives, and so at Yearly Meeting we find groups of people met together purposefully to think and feel toward a better corporate life for the Yearly Meeting group; and in the habit of letter-writing, in which our Yearly Meetings indulge, we admit a consciousness of the wider group thinking by the Society of Friends. The influence of the London General Epistle upon the thinking of "Friends Everywhere," is very hard to estimate but must have been enormous during the course of the years.

As we allow our thoughts to move along this line of larger interest, the questions of "Concerned Friend" about the Five Years Meeting and the Friends World Conference begin to answer themselves, for we are lifted out in thought from the detail of our particular meeting problem, whether financial, social, or spiritual, and we find ourselves looking at the problems of others very similar to ours and being surprised sometimes at their method of approach to them.

For the Five Years Meeting to hold before its members so exalted a theme as "The Mind of Christ for Today as Interpreted by Friends" is to stimulate us to think in terms of that infinitely high ideal and to prepare ourselves to move toward it as we feel the responsibility of our Quaker interpretation of our sense of this Mind.

James Truslow Adams has pointed out that a sort of nemesis of our American attempt at democracy has been sectionalism, and in the Society of Friends we have had something of that experience. The meetings on the Atlantic Slope, the meetings in the Middle West, and on the Pacific Slope, have exceedingly distinct personalities and yet through all these Yearly Meetings there run threads of divergence in expression, in methods of approach, and in organized activity. It is much easier to understand these divergencies when one has friendly contacts with the individuals and an opportunity to discuss and appreciate the aims and the community atmospheres in which these divergencies of expression find their place.

As to the numerical masses of the Quakers in England or in America determining the policy, one seems to hear the echo of discussion between controlled or planned economy, and rugged individualism. The dear old prophet who thought he was the only servant of God that was left had a vision of three hundred other prophets who had not bowed

the knee to Baal, and our glorious theory of direct communication between God and the believer is not hedged about with limitations of space or geographical position.

Two or three years ago China sent us of New York Yearly Meeting a most fascinating epistle, full of power, which one of our enthusiastic Friends described as a "distillate of their culture." Letter descriptions of these Chinese men of spiritual power and thought, "weighty Friends" in our Quaker vocabulary, and descriptions of Friends in other parts of the world—Germany, France, India, or Madagascar—stimulate one's fancy as to how it would be to meet these dear people in the flesh, and experience the glow of enthusiasm which enables them to face the juggernauts of controlled economy and thinking in certain fascist regimes.

With the network of interest and activity to which our American Friends Service Committee has shown us the open door, we are conscious that this has meant something to Friends the world over and to people outside the Society of Friends has been such an answer to a longing of their hearts that we cannot withhold the measure of such satisfaction from them.

Step by step as we expand the fellowship and spiritual influence of the Quaker method of thought, we pass from the individual meeting, the Quarterly Meeting, to Yearly Meeting and then, dependent upon our association, from Yearly Meeting to Five Years Meeting or to Friends General Conference; and so, those of us who experienced the Conference in 1920 in London came to realize that there was a still wider storehouse of power and vision and experience in which we all were part, to which we all contribute, and from which we all draw; and it is to that ideal Society of Friends which transcends all our branches and particular groupings, all the technicalities of our membership, and our credal or non-credal statements of faith, that those of us who have the enthusiasm of personal friendship and contact with men and women flung far from the mass centers of Quakerism, are aiming our efforts.

L. HOLLINGSWORTH WOOD.

New York.

WHAT IT MEANS TO BE CONVINCED

Editor, THE AMERICAN FRIEND:

Anent the use of the word "convinced" by George Fox, as pointed out in the report of the Sub-Commission on Evangelism in the October 3rd number of THE AMERICAN FRIEND, it may be pertinent to note that the translation in the King James Version of the oft-quoted words of Peter reported by Luke in Acts 3:19, "Repent ye therefore, and be converted," yields only partially the mean-

ing of the Greek: *Metanoesate oun kai epistrepsate*. The revision of 1881 with somewhat greater accuracy gives: "Repent and turn again." Luther, familiar with the Vulgate and earlier versions, gives: *So thut nun Busze, und bekehret euch*—do penance, and turn over a new leaf.

These differences in translation illustrate the difficulty of giving full expression to the meaning of the text in the original tongue, which may further be translated: "Get a new idea, or have an afterthought, or, think of the results of your action, or, change your mind; and then turn yourselves about." When we have gotten the "new idea" of the way of life to which the intellect, the will, and the emotions have responded it must follow as the night the day that the "convinced" mind will go forth in a real E-motion—a motion out, or forth—in a service for humanity and the Master; and with this conception, George Fox's use of the word "convinced" is in harmony, and aptly defines the state of mind and the character of the experience of his followers. This is merely one instance of Fox's fitting choice in the use of words, due to his deep insight into spiritual matters.

W. RUFUS KERSEY.

Oregonia, Ohio.

NEW SOCIAL-INDUSTRIAL SECTION

(Continued from page 418)

studied together for ten weeks, revealed new possibilities for the study and application of a non-violent technique to industrial areas. In the meantime, the concern that the Service Committee should definitely commit itself more fully to a consideration of social and industrial issues was developing in many minds, especially among younger Friends.

At the meeting of the Board of Directors of the A. F. S. C. in June, 1934, a proposal was made that the Service Committee look forward to the establishment of a Social Order Section. While no definite action was taken, approval was given to the general principle. In January, 1935, the next step was taken when the Board of Directors authorized the appointment of Homer L. Morris on a six months' basis to explore the development of certain rehabilitation projects in the coal fields and to work out phases of the development of the Social Order Section.

As the plans moved forward, a concern developed in the Home Service Section that consideration should be given the amalgamation of the Home Service Section, the Coal Committee, and the Economics Commission into a new Section. In May, a week-end conference was held at Camp Darkwater, composed of members of these three groups to con-

sider the whole problem of the next step the Service Committee should take in the direction of a social action program. It was the united judgment that the work of the three groups should be amalgamated into one section dealing with the problems of the social order.

At the June, 1935, meeting, the Board of Directors gave formal approval to the establishment of the new Section. Authorization was made for the consolidation of the work of the Home Service Section, the Coal Committee, and the Economics Commission as recommended by the three groups. The final plans of organization were effected at the joint meeting of the members of the committees on September 19, when Bernard G. Waring was made Chairman of the new Section.

It proved somewhat difficult to find a suitable name for this new babe. It was recognized that whatever name was selected, real content would have to be put into it by the work of the Section rather than through choice of a name which in itself would be descriptive of the purposes and objectives of the Section. The name, Social-Industrial Section was finally chosen. It remains to be seen how significant this name can be made in the Society of Friends.

The Social-Industrial Section is not committed to any particular "ism" form of government, or to any panacea for our social and industrial ills. We are, in fact, seekers. We are attempting to find the way in which we can apply and make effective our Quaker philosophy of life in the very complicated social and industrial world in which we live. We have only gone far enough to be sure of two things: first, that for those who attempt to apply the principles of non-violence in conflict situations, there does come a quickening of spiritual life; and secondly, that those with whom cooperation is sought, be they unemployed workers, union leaders, or employers, respond to the spirit of good will and friendship.

CHASTENING

Dear Lord, have we not had enough
As yet of stinging lash and rod
To make, through us, this peopled earth
As you would have it, God?

So long have been the burdened years,
Precipitous each darkling mile,
So thick the firmament of brass,
We hunger for your smile.

Yet there remains the seasoning,
That pinch of saltiness thereof,
A faith which holds God's chastening
Is wrought because of love.

ROSE MYRA PHILLIPS.

Attica, Indiana.

THE PROSPECT PLEASES AT WICHITA

Friends University starts the new year with brighter prospects than for several years past. The budget for the past year was balanced and Dr. David M. Edwards, the President, is much encouraged over the outlook for the new year. The total enrollment is 340, compared with 295 last year, including a freshman enrollment about forty in excess of last year. The girls' dormitory, which has been closed the past two years, has been reopened with thirty young women students as members of the dorm family. Mrs. Emily Kissick Hottenstine, a graduate of Penn College and later with Central College, has come to be superintendent of the girls' dormitory and assistant teacher of English in the College. The boys' dormitory, under the supervision of Edwin and Hazel Stanton, is filled to capacity. What is most encouraging is that about 75 per cent of the men and women students this year have opportunity to earn part or all their college expenses. Prof. W. A. Young is Dean of the College, in place of Professor Baldwin, resigned. He is one of the most popular members of the faculty.

The last session of Wichita Quarterly Meeting prior to Kansas Yearly Meeting was held in University Friends Church, Friday and Saturday, September 13 and 14. The annual reports of committees and departments indicated that much constructive work has been done. The sermon at the Saturday morning worship service was preached by Richard Wiles, who has come from Indianola, Iowa, to be pastor of the North Wichita Friends Church, in place of Fred R. Newkirk.

The membership of University Friends Church has been augmented by the arrival of two families from Newberg, Oregon, for the opening of the college year at Friends University. They are, Prof. Russell Lewis, formerly of Pacific College, with his wife and children, and Gerald and Helen Hester Wood, who, with their two children, also came from Newberg, Oregon. Prof. Lewis is to be head of the English department and Gerald Wood will be debate coach and head of the department of journalism. Gerald Wood and wife are both graduates of Friends University.

Charles O. Whitely and Lela Gordon, pastor and assistant pastor of University Friends Church, are to remain in charge of the work another year, much to the gratification of the membership. Roxie Reeve and Marva Jackson are also retained as pastors of the South Emporia Avenue and Orient congregations in Wichita for another year.

William House, who has been pastor of Bolton and Wayside meetings in Kansas, has been appointed pastor of the Bridgeport Friends Church in Wichita and has assumed his new duties.

ON FRIENDS, ITALY AND ETHIOPIA

BY ERROL T. ELLIOTT

I: Here is a communication from "The Committee for Ethiopia" asking for at least a dime to support Red Cross relief work among Ethiopians.

Myself: It is a worthy cause—this relief of suffering.

I: Yes, my sympathies are with Ethiopia. The odds are decidedly against them.

Myself: Are you for Ethiopia or for human beings—for nations or for persons?

I: Why, I—well, I suppose I am for persons rather.

Myself: Perhaps. Italians suffer too.

I: But they are better provided for. Has not one the greatest obligation where there is the greatest need?

Myself: But first of all is your motive clear? Are you as concerned for a suffering Italian as for an Ethiopian?

I: I hope so.

Myself: Indeed! We need a "Committee for Humanity."

I: But here is suffering, tragic need, and the least I can do is to give.

Myself: If so, let it be from a pure heart unclouded by political or national interests.

I: Isn't that a bit too ideal—rather impossible?

Myself: But that is the glory of religion, trying to see as God sees, love as he loves, will as he wills, as far as we are able to know him.

I: Yes, I remember. I have said that many times.

Myself: But, let's go a bit deeper. Is it purely a question of giving, however important that may be?

I: Apparently not. If it is a human problem rather than Ethiopian, it should require a human point of view!

Myself: Which is the Christian point of view? Now you're getting to a religious basis.

I: But I am still for doing something, and not merely theorizing.

Myself: But after all to act wisely is to act upon well considered theory—to get facts, motives and aims clear.

I: Generally, at least. But what should I and other Friends *do* about it? We have declared our interest in bringing creative peace into conflict situations.

Myself: That is a good question. In fact, it is more fundamental than *relief* of suffering. We should aim at reaching the causes of conflict as well.

I: Is there a way whereby Friends might unitedly minister either to Italy or Ethiopia as we did to France during the World War, or are we to assume that nothing can be done until the war is formally over?

Myself: We might at least try understanding. Ambassadors of good will have served us well in other occasions.

Friends University A Christian College

Such was the concern of the pioneer Friends in Kansas. For this specific accomplishment, James M. Davis purchased the vacant property of the former Garfield University and deeded it to Kansas Yearly Meeting. As a Christian institution it was dedicated and has been maintained. Thirty-five graduating classes have passed from its halls with worthy scholastic attainments together with a knowledge of the ideals of the Christian life. A large number of these graduates have engaged either in part or full time Christian service.

Friends University is owned and controlled by Kansas Yearly Meeting composed of 9517 Friends in Kansas, Missouri, Arkansas, Oklahoma, Texas, and eastern Colorado. It is located in a modern, progressive city of over one hundred thousand whose many churches value it as a Christian asset to their community.

Submitted by

THE BIBLICAL SCHOOL, FRIENDS UNIVERSITY
WICHITA, KANSAS

I: At any rate time is precious in such an hour. We should act.

Myself: Because time is precious, we should think first, study and understand.

I: With a view to service as way may open?

Myself: Certainly.

I: Then I agree. Let us be a "Committee for Humanity."

MAKING THE MOST OF AN IDEAL AUTO TRIP

Albert L. Copeland and wife, of Mooresville, Indiana, in company with their son David and family, of Louisville, Kentucky, have just enjoyed a delightful auto trip. As an example of the varied features possible in such a vacation jaunt, we take the liberty of reproducing the following paragraphs from a personal letter to the Editor:

"We toured via Port Huron, Michigan, to enter Canada which we saw from Sarnia, on Lake Huron, to River de Loup below Quebec; thence into New Brunswick and into each of the New England States, to New York where we spent three days with Joseph and family. Home trip lay through Pennsylvania, northern Ohio and Indiana. The total was over 3,400 miles, over 800 of which were in Canada, and more than half of that along the St. Lawrence. What a river the St. Lawrence is! It was near fourteen miles across at River de Loup where we left it, and it was just beginning to widen for its great estuary.

"We had a trip by launch among the Thousand Islands, a rare sight; crossed the great cantilever bridge above Quebec; saw Quebec, bird's eye view as it were; were at early mass at Ste. Ann de Beupre's famed shrine; saw Mt. Katah-

din in Maine from a distance of near 40 miles, its side hidden by a cloud but its peak bright in the sunlight; and then Mt. Washington and sister peaks with a sight of the "Old Man of the Mountains" and "The Indian Head," specimens of God's massive sculptoring, a little later. Then Boston, with its undirected traffic, thrilled and amazed us, but we got through to Bunker Hill anyhow. "Little old New York" afforded its usual opportunity for trips over the world's longest span (until San Francisco gets her bridge done) on foot, and a ferry ride on the Hudson, and a drive under the Hudson. Verily man hath done much and many things but his jagged sky line of Manhattan exhibited little of the beautiful in comparison with God's painting of the hills of eastern Maine, the most gorgeous display of colored foliage, sploched with the green of pines and firs I have ever seen. New York's sky line makes one wonder, but God's sky lines make one worship.

"But too much of this to one who has lived in the reach of Mt. Hood!"

PEACE POSTER PRIZES

The Women's International League for Peace and Freedom is offering nine prizes for the best peace posters submitted by persons of any age before December 14, 1935. For instructions and list of slogans apply to Nancy J. Babb, Peace Poster Parade Department, Fifteenth and Cherry, Philadelphia, Pennsylvania. This offer is in addition to that made earlier, notice of which appeared in the issue of THE AMERICAN FRIEND for August 8, for Armistice Day posters made by persons in three different age groups.

QUAKERDOM AT LARGE

Arthur W. Hadley, who with his wife Nettie Hadley is in charge of our Mission among the Osage Indians, has recently been elected president of the Ministerial Association of Hominy, Oklahoma.

* * * *

For purpose of recuperation in health, W. Glenn Roberts, pastor of the Brooklyn, New York, Meeting, has been granted six months leave of absence. His present address is Black Mountain, North Carolina.

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Byron Haworth, widely known North Carolina young Friend, is associated with the newly-formed law firm of Dalton, Turner and Dickson, of High Point. Byron is a delegate to the Five Years Meeting from North Carolina Yearly Meeting.

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A much belated announcement has reached us of the marriage of a former member of the Mission Board staff at the Central Offices. On September 17, of last year, Eva K. Schafer was married to Edward Church at Chicago, the city of their residence.

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After several years of faithful and efficient service as Editor of the Philadelphia *Friend*, Olive R. Haviland has resigned and has been succeeded by D. Elton Trueblood of the Haverford College Faculty. Richard R. Wood is Managing Editor.

* * * *

Wilfred V. Jones, son of Sylvester and May Jones, is manager of the new Federal Employment Bureau for the State of Illinois, having been appointed to that position by Frances Perkins of the President's Cabinet. Formerly he held a somewhat similar position in the Emergency Relief organization for Chicago.

* * * *

Clyde W. Williams, a member of Wilmington Yearly Meeting but closely associated with the Meeting at Cincinnati, Ohio, has been named Superintendent of the St. Bernard Public Schools in the Cincinnati area, after having served for fourteen years as Principal of the St. Bernard High School. For the year 1934-35 he has been President of the Hamilton County Teachers Institute.

* * * *

Ralph Collins of Fountain City, Indiana, has been appointed as an assistant on the staff of the Chicago School of Social Service, which will give him an opportunity to pursue post-graduate study in his field of interest. For some time he has been connected at Indianap-

olis, Indiana, with the Transient Service Bureau, working under the Governor's Commission on Unemployment Relief.

* * * *

In connection with the recognition of the elderly Friends in attendance at Indiana Yearly Meeting, as noted in the report of the sessions appearing in this issue, some enviable records in Yearly Meeting attendance were announced. Amasa M. Jenkins stated that he had missed but one Yearly Meeting in seventy years. True to popular tradition, however, the woman had the last word. Elizabeth Candler announced that she had been attending Indiana Yearly Meeting sessions without a break for a period of eighty years.

* * * *

The Committee on Race Relations of the two Philadelphia Yearly Meetings is undertaking the development of an Interracial Church to be called the Fellowship Church, acting in cooperation with the Philadelphia Federation of Churches. Meeting but once a month, it will not take the place of any existing Church organizations and for the present will have no formal membership. In the first service, to be held on Sunday afternoon, October 20, at four o'clock, in the First Baptist Church of Philadelphia, the speaker will be Dr. Mordecai Johnson, President of Howard University. Friends in that area are invited to attend and give encouragement to this new venture in interracial relationships.

* * * *

Howard C. Morgan of the Earlham College Faculty has been appointed Executive Secretary of the Intercollegiate Peace Association. He succeeds the late Professor Stephen F. Weston, of Antioch College, who had held the post since 1911. Howard Morgan's appointment was made on the basis of the work he has done in connection with the Peace Oration contests in Kansas and Wisconsin, and at Earlham College during the last six years, and of the outstanding service in the promotion of peace performed by the College with which he is now associated. Professor E. P. Trueblood of Earlham has resigned from the Executive Committee of the Association of which he has been a member for twenty-nine years. He is succeeded by Professor Albert G. Weidler, of Berea College.

* * * *

In the September issue of the *Christian Herald* appears an article, "Like a Mighty Army—The Quakers," which should interest and inspire Friends everywhere. It is the seventh in a vivid

historical series by Frank Mead in which he presents in chronological order the various Protestant denominations which settled the New World. His treatment of the Society of Friends, its founder, growth, and tenets is full and fair. To the person hitherto uninformed as to the whys and wherefores of Quakers and Quakerism his survey will be a splendid introduction to and a graphic and revealing interpretation of the people whom he terms "the logical result of the Protestant Reformation, the rebirth of New Testament Christianity"; while to every present-day Friend it should act as a stimulating challenge not only to hold fast to that which is good in the traditional practices and convictions of his faith but also to dare, as did his doughty predecessors, to follow wheresoever it may lead that light and voice within from which have come, and still may come, "the most amazing and far-reaching social cleansing and advancing that the world has ever known."

NEWS OF OUR MEETINGS

After some years of pastoral service on the Pacific Coast, first at Everett, Washington, and then at Lindsay, California, Maude Carter Smock has returned to Indiana and is assuming pastoral leadership at Centerville, Indiana.

* * * *

Pasadena Quarterly Meeting will be held October 25-26 at the First Friends Church, Long Beach, California. Members of this meeting under the inspiring leadership of Ray L. Carter and his wife, Margaret, hope to give a new impetus this fall to the work of the various departments of their church.

* * * *

The members of the Friends Meeting at South Glens Falls, New York, gave a surprise reception and donation party for their pastor and his wife, William I. and Verl Kent, in the meetinghouse parlors following the regular Monthly Business Meeting on September 25. An informal program was given, refreshments served, and the gifts presented. . . . The meeting has been happy to make some needed improvements both within and without the parsonage. . . . Rally Day Sunday, October 6, was also the date of the first of a series of services to be held under the leadership of the evangelist, F. W. Foster.

* * * *

Poplar Ridge, New York, Friends were glad to welcome the Executive Secretaries of two Yearly Meetings at a recent Sunday morning meeting: Elizabeth L. Hazard, of their own New York Yearly

Meeting, and W. Bruce Hadley, for five years their pastor, but now serving Baltimore Yearly Meeting, who spoke helpfully on the large value of the little things of life. Bruce and Hannah Hadley, and their baby daughter, Martha Jeanne, and Jeanette Hadley, Director of Religious Education in Dutchess County, spent the last week of September vacationing in Poplar Ridge and environs. On Sunday afternoon of their stay, Cecil and Esta Haworth, in charge of the Poplar Ridge Meeting, had open house at the parsonage and served tea to the many persons who called to renew their friendship with the Hadleys.

* * * *

Kokomo Quarterly Meeting, Western Yearly Meeting, met September 21-22 at the New Salem Friends Meetinghouse, two miles south of Greentown, Indiana. In the meeting on Ministry and Oversight, Frank V. Stafford, chairman of the Yearly Meeting Committee on Evangelistic work, gave a stirring message on Faithfulness. The Sunday services were well attended. In the morning, Murray S. Kenworthy, pastor at Amboy, spoke on Christ's call for today, and in the afternoon Russell Rees, pastor of the Union Street Meeting in Kokomo, reviewed the proceedings of Western Yearly Meeting, held August 20-25. His account was supplemented by brief statements of others who had been present also. Attenders at this Quarterly Meeting enjoyed the Friendly fellowship which the Sunday picnic dinner made possible.

* * * *

The Sunday School Rally held on October 6 by Carthage, Indiana, Friends was well attended. As a special feature of the program there was an appropriate recognition of the work of the officers and teachers for the past year, and a dedication of the new ones for the coming year. There was a discovery that one of our members, Elizabeth B. Stone, had taught for over forty years. As an expression of its love, esteem, and appreciation, the School presented her with a book of poems. . . Every Member Day was observed October 13, when the standing committees attended in a body. James R. Furbay, the pastor, spoke on the subject, "The Church Marches On" . . . Mid-week services of a popular nature are being featured by a series of lessons by the pastor on the subject: "Methods of Christian Living."

* * * *

Minneapolis, Minnesota, Friends, under the leadership of H. Millard Jones, often play host to visiting Friends from far and near. Recently they welcomed visitors from Canada, Australia, Ohio, Pennsylvania, and Tennessee. The cosmopolitan atmosphere thus engendered is augmented by the fact that their own membership is international in make-ups

and includes a number of English people, one Filipino, and several persons of Irish, German, Scotch, and Scandinavian descent.

* * * *

Los Angeles Meeting's annual get-together social in September this year took the form of a tribute to the pastor, R. Ernest Lamb, and his family, whose deep devotion to the Meeting during six years has earned the keenest appreciation of the membership. All are grateful for his consent to remain. . . D. Herbert Tebbetts of Whittier gave Los Angeles Meeting a rare treat in September when he presented his illustrated lecture on Mexico. The lantern views shown were taken in color-photography by Dr. Tebbetts on a recent trip through Mexico and were most beautiful and instructive.

AMONG OUR FRIENDS IN SOUTH DAKOTA

Wessington Springs Quarterly Meeting was held in the western part of the State, at Empire Meeting, near Vale, August 24-25. Curtis and Stella Hinshaw Hockett, and Harold and Junior Wilhite were in attendance from Aurora Meeting, and O. J. Marshall, from Harmony. All report a splendid time together.

In August, Mrs. E. C. Smith of Percival, Iowa, near Council Bluffs, a cousin of Stella H. Hockett, came for a week's visit, at the Hockett home. She was Elda Hinshaw of Oskaloosa, Iowa, before her marriage, and though away from Friends since then, has kept in touch through THE AMERICAN FRIEND for thirty-five years. A fine record!

Among our young folks of the Aurora Meeting, Harold Wilhite is teaching school and boarding at home this winter. Florence Gardner is also fortunate in getting a school not far from home. Harvey Wilhite is attending Nebraska Central College. Florence and Olive Dunn are attending High School in Stickney.

Arrangements are being made for Inez Bachelor and Nettie Springer to hold revival meetings in October at Aurora, Harmony and Empire Meetings.

AT VIRGINIA QUARTERLY MEETING

The October session of Virginia Quarterly Meeting is always held at Corinth, which is the name given to the meeting-house and surrounding community, though the post office address is Ivor, some eight miles distant. For a month preceding the Quarterly Meeting this year, which was held on October 5th and 6th, members of Corinth Meeting had been busily engaged in painting and remodeling the interior of the meeting-house. The outside had already been given a fresh coat of white paint with

green trimmings early in the summer. The final result was most satisfying. Corinth now has a meetinghouse of which any country community might be proud. Visiting Friends were most appreciative of the tastefully finished interior and Corinth members have already felt the good influence of attractive surroundings in their meetings for worship.

An unusually large number of Friends came to the Quarterly Meeting, of whom three were visitors from Baltimore Quarter. Bruce Hadley, Yearly Meeting Executive Secretary, and Augusta Thruston came from Baltimore, and Sina H. Stanton from Washington. The latter gave a peace message at the closing session on Sunday afternoon, describing particularly the revelations of the Senate Committee investigating the munitions industry. She also presented the new plan for selling peace bonds which is being sponsored by the National Council for Prevention of War. The peace committees of the five local meetings are bringing up the matter in their own meetings with a view to taking a book of the bonds to sell in their communities.

The peace committees are also following up a strong concern expressed at the Quarterly Meeting that more adequate financial support be given to the press work done by Lucy Meacham Thruston, whose mimeographed releases, called "Trend of World Affairs," go out twice a month to a large number of newspapers and schools. Her work is sponsored by the Cooperating Committee of the two Baltimore Yearly Meetings and is supported by voluntary contributions. At present she is faced with the dilemma of a steadily growing demand for her releases and at the same time almost no funds with which to continue the work.

The young people had their meeting Saturday evening, preceded by a wiener roast and games. They reported something over forty in attendance—a goodly representation of young Friends for this Quarter.

The chief business of the Quarterly Meeting was the presentation of reports of the standing committees on the year's work. Though no spectacular achievements were reported by the local committees, one could not fail to be impressed with the cumulative effect of many small efforts. Taken all together they indicate a continual and effective witness to Friends' testimonies in southern Virginia.

RELIGIOUS EDUCATION COURSES BY MAIL

The Divinity School of the University of Chicago makes the following announcement which should be of interest to Friends.

"The season has come when religious

leaders are planning their educational work for the next ten months. For years the American Institute of Sacred Literature has been engaged in the world-wide work of religious education by mail in church schools, homes, and in special groups. Its purpose is to help people to develop a religious life consistent with this modern world and to carry it on intelligently."

It is "offering this year five orientation courses of college and seminary grade, which serve as a general introduction to a more extensive study of religion. These courses may be taken as home-study work and are designed especially for ministers who may wish to renew their acquaintance with these five fields of interest, and for prospective students who may find it to their advantage to complete some or all of this preliminary work before taking up residence in the Divinity School or any other theological seminary."

Those interested should write directly to the Divinity School of the University at Chicago. E. T. E.

A MATTER OF TASTE

(Continued from page 428)

American flag. . . The *United States* has not specifically requested Italy to refrain from bombing buildings flying the American flag, but the information has been transmitted to Rome. . . American institutions have been requested either to fly large American flags or paint a large flag on the roofs of their building."

"Fashion asks, Italian or Ethiopian?" . . . "The new modes are ever topical and whether it's Italian or Ethiopian is merely a matter of taste for 1936."

These choice quotations from a daily paper offer food for much consideration and raise many, many questions for young Friends to answer. Space permits only a few brief observations. Officers are cautious to avoid "*an unnecessary loss of lives.*" The irony of such concern! Whose lives? Theirs and their men's in order that they may the more completely destroy their enemies' lives! And we— we paint flags on our houses and institutions that we of all the people scathed may go unscathed! Then Fashion says, "and whether it's Italian or Ethiopian is merely a matter of taste in 1936." In 1936, and it's merely a *matter of taste!* This unnecessary loss of life—never mind whose! Life is life whichever side it's on—and still we fly flags to protect ourselves instead of writing the Law of Love in our hearts, instead of hoisting a flag to protect *humanity*. Young Friends, what are you answering to these conditions? Tolstoy in "Confessions" said, "No theory of reasonableness can justify this deed and though everybody from the creation of the world has held it to be necessary, I know it to be unnecessary and bad."

EIGHTIETH ANNIVERSARY OBSERVANCE

First Friends in Indianapolis is celebrating the eightieth anniversary of the setting up of Indianapolis Friends Meeting with an all-day program on Sunday, October 20. In 1834, Robert Underhill and Jacob Willetts, with their families, came from New York to the small town of Indianapolis, a village of 1200, and finding no established meeting, began with a few other Friends, to hold meetings in their homes. In 1855, with a membership of near fifty, an established meeting was granted by Fairfield Monthly Meeting. It was not until 1865 that the Monthly Meeting was organized with a membership of 150. Today this has been multiplied by ten.

Many ministers have served in the Meeting: James and Jane Trueblood, Barnabas C. Hobbs, Joseph John Mills, Drusilla Wilson and Anna Mills; in later years Thomas C. Brown, Levi Rees and Albert J. Brown. It is hoped that four former ministers will attend this anniversary meeting; Morton C. Pearson, Willard O. Trueblood, David M. Edwards, and Elden H. Mills.

A cordial invitation is given to friends and former members to join the local group in making this anniversary meeting at First Friends one long to be remembered.

COOPERATIVE PLANNING IN IOWA

A meeting of the members of the cooperative committees of Iowa Yearly Meeting met at William Penn College, September 28, 1935, to plan the year's activities. About forty-five members were in attendance from various parts of the Yearly Meeting.

The different committees convened at ten-thirty for united worship, and then separated for the regular committee meetings to make plans for this year's work. At two-thirty in the afternoon, the committees met again unitedly to give reports of their plans, and to discuss the problems as presented by the various committees.

Following the recommendation of the Executive Committee, they adopted a

stewardship campaign to be carried on this Fall under the slogan, "The Church Presses On." The work of each of the various committees is to be presented on some certain Sunday in each congregation throughout the Yearly Meeting. There was a unity of feeling that our responsibility in stewardship must have a place in all of our fields of endeavor. The suggested program is as follows: October 27, Religious Education; November 3, Evangelism; November 10, Peace; November 17, Missions; December 1, Prohibition; December 8, Young People; December 15, Finance.

SOME ELEVENTH HOUR INSERTIONS

The September issue of the Guilford College *Bulletin*, just at hand, is a memorial number in tribute to Elwood Chappell Perisho, "Professor, Geologist, Administrator, Lecturer, and Friend." Following a brief preface of appreciation by President Clyde A. Milner, the memorial article is contributed by Raymond Binford, President-Emeritus.

Recent endorsement by the General Conference Commission on World Peace of the Methodist Episcopal Church of the million dollar issue of "Peace Bonds," put on sale by Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, has given fresh impetus to that campaign. Late in September the Commission met, and not only went on record as favoring the Council's drive but also promised to cooperate with the Council by sending descriptive circulars of the plan to sixteen thousand Methodist ministers. By this action Methodists allied themselves with Friends and Dunkards, both of whom had previously approved the Council's program. Clergymen prominent in five faiths, Social Service workers of note, and leading educators and statesmen throughout the country also have recommended the drive.

George H. Wood of Gasport, New York, is moving to Allentown, Pennsylvania.

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vania, to take up his work as General Manager of the Aldrich Pump Company of Allentown, beginning October 14th. As soon as comfortable arrangements can be made, he expects to have his family join him at his new location.

Farmington Quarterly Meeting of friends was held at Collins, New York, Saturday, October 5th, with a fine attendance and an enthusiastic response from the representatives attending. Cecil and Esther Haworth, Pastors of Popular Ridge Meeting, were guests and attenders, and after the business session Cecil Haworth gave an address on the "Essential Elements in Building a Successful Home," which elicited an enthusiastic discussion. Elizabeth L. Hazard, Field Secretary of the Yearly Meeting, was helpfully present. Dinner was served in the Community House by the ladies of Collins Meeting.

Batavia, New York, Meeting held its Rally Day Sunday, October 6th, at the meetinghouse in Bushville. This brought out a large attendance, and the meetinghouse was filled. George H. Wood, who has acted as pastor for the last year and a half for Batavia Meeting, having announced his resignation a week previous, preached his farewell sermon, using the text from the 14th chapter of 1st Corinthians, the 1st verse: "Follow after love; desire earnestly spiritual gifts." Batavia Friends showed their appreciation of the work of the retiring pastor and Hazel Wood, his wife, by giving a farewell party to them at the meetinghouse on Tuesday, October 8th, at which about seventy-five friends gathered for a social time.

The very latest eleventh hour arrivals on our desk—the notice of them at least are twins. They are Linda Cary and Margaret Cynthia Jones, born at 311 Warren Road, Toronto, Ontario, October 8 to Harvey D. and Cynthia Scales Jones, formerly of Brooklyn, New York.

Mahlon Harvey, A. F. S. C. representative at the Friends Centre in Paris, is planning to attend the sessions of the Five Years Meeting. He expects to remain in the Indiana neighborhood until about November 6, and will be available for a few meeting engagements to tell of our over-seas work in France and other countries.

Ira H. Woodward, one of the pioneer Friends at Haviland, Kansas, died suddenly of heart trouble October 12 while attending the sessions of Kansas Yearly Meeting at Wichita. Within a month he had enjoyed a visit with relatives in Indiana, including the family of his nephew, the Editor of THE AMERICAN FRIEND.

PERCIVAL BROOKS COFFIN

At his summer home, "The Brooks," near Williamsburg, Indiana, October 9, funeral services were held for Percival Brooks Coffin, who had died there on the morning of October 7.

Percival Coffin was born and grew up in Richmond, Indiana, the youngest son of Charles F. and Rhoda M. Coffin, whose activities in Friendly and philanthropic organizations are too well known among Quakers to need repeating here. Most of his adult life, since 1896, was spent in Chicago, where he was well known in business circles as an investment broker of shewdness and resource.

His interests were broad and varied. He was passionately fond of music and poetry; he studied ornithology in particular and natural history in general for years; he kept constantly in touch with civil affairs; his farm, "The Brooks," was an unfailing refreshment to him; all religions, but especially his own, called for his devotion; and it might almost be said that, above all other interests, he specialized in friendships with young people.

He was one of the original members of the new Fifty-seventh Street Meeting on the south side of Chicago, and it is largely owing to his intelligent efforts that the Meeting's small but efficient library exists.

He leaves his wife, Lucy V. B. Coffin, to whose convalescence from a long and drastically serious illness it was his pleasure to devote his last years, culminating a rarely successful comradeship in marriage.

BIRTHS

DUNN—To Cecil D. and Lillian Hanson Dunn, Stickney, South Dakota, January 14, 1935, a son, Francis E.

MARRIAGES

GODWIN-CRAVEN—At the home of her parents, Eli Franklin Craven and wife, in Greensboro, North Carolina, September 20, 1935, Louise Craven to Harvey Smith Godwin of Jackson, Mississippi, son of the late J. W. Godwin and wife of Blue Mountain, Mississippi. Milo S. Hinckle, minister, with the couple saying their own vows.

WARD-COLE—At Baltimore, Maryland, September 14, 1935, LaRue Cole, daughter of L. B. Cole and wife of Greensboro, North Carolina, and William Ward, Jr., of Baltimore.

WILCOX-SAHM—At the home of the bride's parents, Roy and Elizabeth Wilson Sahn, in Indianapolis, Indiana, October 5, 1935, Betty Sahn to Charles S. Wilcox. O. Herschel Folger, minister.

DEATHS

AHRENS—On June 15, 1935, Bertha Ahrens. A true and faithful member of her church, she was for many years president of the Gleaners class in the Sunday School of the First Friends Church, Long Beach, California. Funeral services were conducted by Ray L. Carter, pastor.



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COX—At Glendale, California, August 25, 1935, Izora M. Cox, wife of Stanton Cox, and daughter of William P. Musgrave, aged eighty years. She was a birthright Friend and throughout her life exemplified the principles of her faith, although in recent years, her residence in a community where there was no Friends meeting necessitated her joining in the worship of another church, to which she gave devoted service. Throughout forty years of semi-invalidism, she retained her cheerful and optimistic attitude. She is survived by her husband, two sons, and a daughter. Funeral services were held at Glendale with interment at Inglewood.

CROLL—On September 28, 1935, at Atlantic City, New Jersey, Arlena Jackson Croll, daughter of the late Crawford and Cora Cox Croll, aged twenty-six years. She was born at College Park, Georgia, but spent her childhood in Guilford College and Greensboro, North Carolina. She was graduated from Guilford College in 1926 and later received the degree of Master of Arts from Columbia University. She was a member of Asheboro Street Meeting in Greensboro. Until her marriage in 1933, she taught in the public schools of North Carolina, New York, and New Jersey. Funeral services conducted by Milo S. Hinckle and Joseph H. Peele were held on October 1, with interment in the New Garden Friends cemetery.

EARL—Instantly, when he fell from a forty-foot windmill, March 30, 1935, John B. Earl, of Stickney, South Dakota. He was a member of the Friends Church. His wife and three daughters survive him.

McMILLAN—At Portland, Oregon, June 15, 1935, Arthur C. McMillan, son of Amos and Sarillah McMillan. He was born at Dover, Iowa, in 1852, and in 1874 married Anna Carpenter. To this union were born six children. In 1887 the family moved to California, and in 1918 to Oregon. Until his health failed, Arthur McMillan was an active worker in the Church. He gave excellent service

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in various Bible schools as superintendent and teacher. Funeral services were conducted by Isabel Kenworthy Maris.

WARDEN—At her home in Greensboro, North Carolina, August 3, 1935, Henrietta Knight Warden, aged eighty-two years. She was the daughter of Asa and Aletha Knight and the wife of Van E. Warden. As long as her health permitted, she was an active member of Greensboro Monthly Meeting and was for many years an elder in her meeting. She is survived by two daughters and one son. Funeral services were held in the Asheboro Street Meetinghouse with Milo S. Hinckle, pastor, in charge. Interment was at New Garden cemetery.

WILSON—At her home in Mitchell, South Dakota, April 25, 1935, Mary Florence Michener Wilson, aged eighty-eight years. She was born near Zanesville, Ohio, a birthright Friend, and throughout her life remained true to her church and interested in its peace and temperance work. Two sons survive her.

NOTICE

Publisher of *Scientific History of United States* desires all Nantucketeers to receive advance pages without obligation. Charles E. Lukens, Marion, Ohio.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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